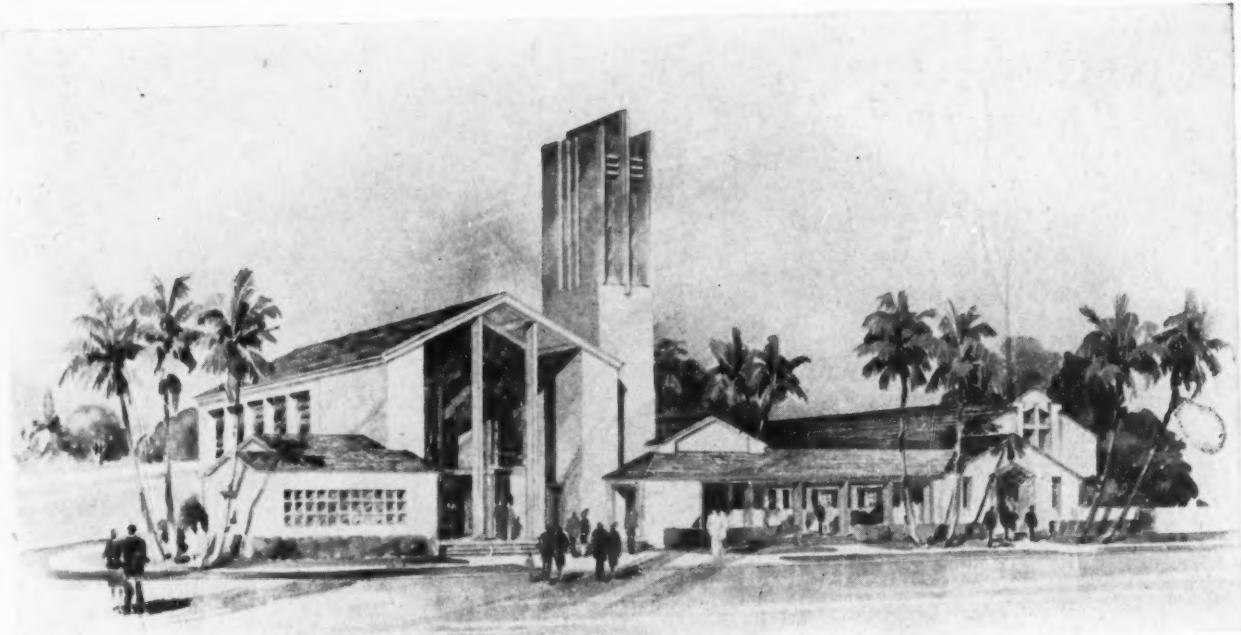


SEVENTY-FOURTH YEAR OF PUBLICATION

Church Management



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Miami Beach, Florida

OCTOBER
1947

VOLUME XXIV
NUMBER ONE



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THE EDITOR'S DRAWER

A Preacher of Optimism

The translation by James Moffatt does wonderful things to the Book of Job. The twenty-ninth chapter is one which pictures him as a good neighbor and a splendid citizen. He goes where men are tired and weary. He smiles and their lives are lifted.

There are a lot of good passages in that chapter but the one which I would like to frame is the twenty-fourth:

"When I smiled it encouraged them
My cheerful gaze put heart into the hopeless."

It may sound a little like the reasoning of Polyanna but this tired and sordid old world needs the ministry of folks who have the confidence to smile and "put heart into the hopeless." Try it in your ministry.

William H. Leach.



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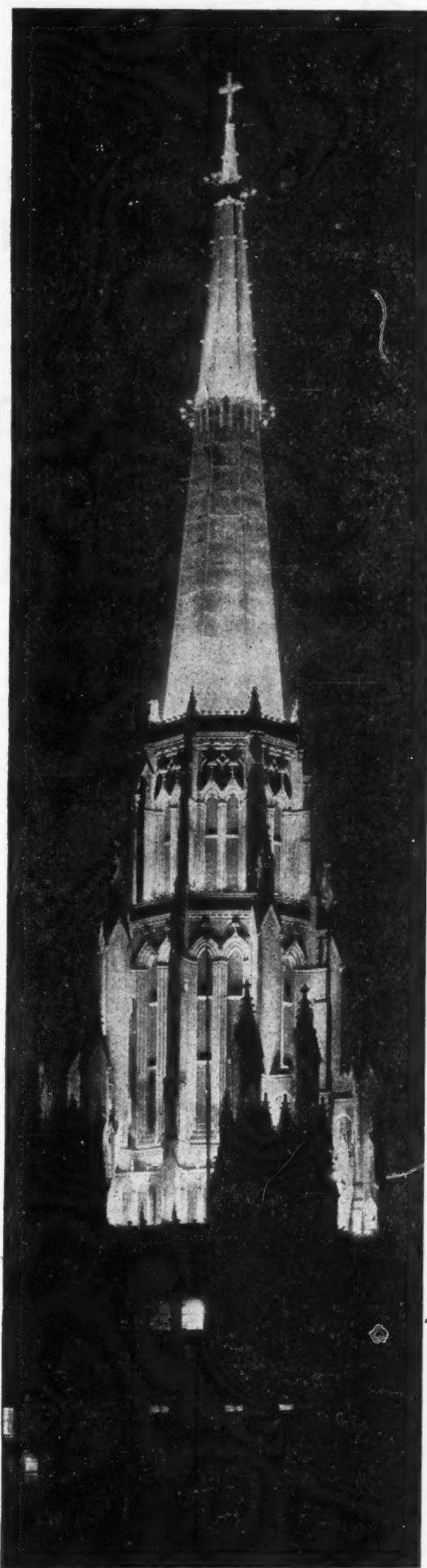
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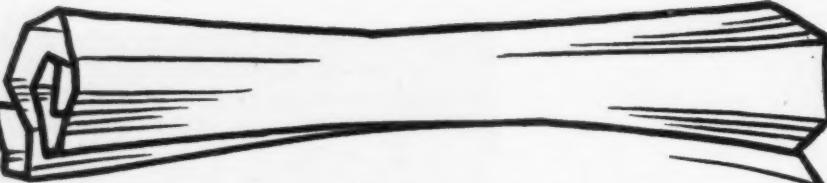
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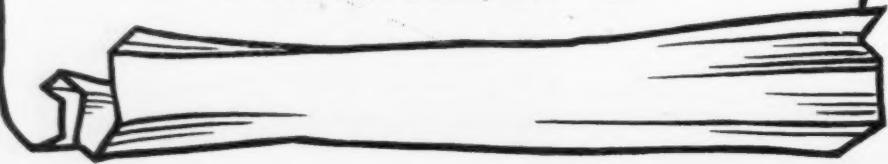
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Ministerial Oddities

Collected by Thomas H. Warner

Late English Items

A farewell gift to a vicar's wife was five saucepans and a frying pan. These were hard to get articles.

February 5, 1947, the House of Lords gave final approval to a measure authorizing disciplinary action by the Church of England against members of the clergy whose neglect of duty or unbecoming conduct is the subject of complaint.

"The Parish Magazine of St. Barnabas, Plymouth, has something the others haven't got—tips for the Grand National. The vicar the Rev. J. S. Clarke, fancies Lovely Cottage, Jack Finlay and Prince Regent. Mr. Clarke, though not a betting man himself—'It's a mug's game,' he says—has introduced this sporting note into his magazine to boost its circulation."—Herald.

A plea that spinsters who want to have a child should "assert their right" to do so was made by the vicar of Needham Market. He said: "Perhaps I should not say this now, and no doubt some of you will be shocked—but I think it is high time that those thousands of women for whom there is no possible chance of a husband should be able to assert their right to have a family if they want one."

Later, the vicar said: "This statement, together with its sequel in the press, has caused many people considerable distress, which I deeply regret. I am sorry that I said it and I desire to withdraw it unreservedly."

A speaker failed to keep an appointment. After an unsuccessful search for a substitute, it was learned that a bishop was in town on holiday. On being informed of the situation he consented to speak. Preceding the meeting the churchwarden in charge said they much appreciated his willingness, "they were sorry to have to trouble such a high dignitary, as a matter of fact we tried hard to find a poorer speaker but couldn't."

Industrial Sunday was started in England in 1920 by the Industrial Christian Fellowship with the help of many of the Labor leaders. On that particular day blocks of ice cream, lumps of coal, lengths of cable and model boats are taken to the churches. In 1947 four thousand churches ob-

(Turn to page 12)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIV
NUMBER 1
OCTOBER, 1947

What's New in Church Building

CONTRARY to the impression in some quarters each age has brought new ideas in church design. They have come with particular rapidity during the post-war months as architects have sought to meet the challenge of rising prices. But we have always had them. The American contribution to the modern era will be found mostly in the educational and social facilities in the church building. But the hundreds of churches which are, today, being planned show a new originality in basic design.

There is, of course, a constant conflict between the traditionalist and the creative genius. So long as the Gothic was given as the pattern architects felt inhibited from using the freedom of creation. But faced with the necessity of reducing costs, they have definitely challenged the expensive high walls and straight lines of the past and are endeavoring to combine beauty, reverence and utility in the new church structures. While the classic lines of the Gothic may remain the style for our cathedrals we feel that parish churches may profit from simpler styles and modern methods of construction. Sure the spirit of God goes into the steel beam as well as into the stone column. Both have a place in economy of the church.

The newer churches which are being planned will offer comforts for social gatherings undreamed of by our fathers. Church parlors will actually be furnished as such with comfortable, overstuffed seats, convenient kitchenettes and, in some instances year-around air conditioning.

Educational rooms have a place in all well balanced new churches. But the educational facilities show more flexibility than those builded by rote a few years ago. The fetish of individual classrooms is not quite as strong

as earlier. Light and air have gained at the expense of the row of little cubby holes which some educators thought were so necessary.

Electronics have a place in most new buildings. These include pew phones for the deaf; record players for the classrooms; amplification for the voice and in many instances amplification of organ chimes or records.

Visual education is another must in the new buildings. With a growing abundance of good films the motion picture, as well as slides and slide films will have an important place in the program of the church of today and tomorrow.

Churches are also learning something about need of church offices. They are found in most of the newer plans. Even the one minister church needs an office where records may be kept, business conferences held and the church accounting done.

Keep these things in mind as you go through the pages of this magazine. Some of the plans shown show the modernistic trend. We have tried to avoid the publication of those who are so far to the left that they create conflict. Some follow conventional lines. Others are shown because of the thoroughness of their educational facilities. We believe that these will interest all readers—even those who do not face immediate building programs.

Other designs will be shown in issues from time to time. *Church Management* will continue to be a source of material on church building.

Tax Exemption a Sign of Union of Church and State

A NEWS item from Italy interests us. It is as follows:

"Despite protests of Communist deputies, the Constituent Assembly voted here to uphold the exemption from taxation of churches and houses for religious, together with their furniture, holy garments, reliquaries and similar belongings."

The reaction of the reader will be promptly:

"The church is still part of the state in Italy."

At the same time a news note from Tennessee commenting on a recently enacted employment security law which includes churches with eight or more lay employees together with church owned publishing houses and book stores. Charles W. Pope, executive secretary of the Tennessee Baptist Convention is reported to have said:

"The law is a clear and shocking violation of the principle of the separation of church and state. If the government can tax a church for unemployment funds it can tax it for any purpose it desires. If it can tax one group of churches it can tax all churches."

We think that Dr. Pope is in error. Tax exemption is not evidence of the separation of church and state. It is evidence of a union of church and state. In the nations where the state controls the churches they are not taxed. In most parts of the United States there was a union of church and state in the pioneer days. The idea of separation was an evolution, in the New England States, in New York, Virginia and other parts of the new land.

Progress has been made toward complete separation. But that will never be achieved so long as churches accept tax exemption. Baptists of all people should appreciate this as they have been the leaders in the separatist movement.

Churches will never be free from the control of the government until they feel that they are no longer accepting favors of the state. So long as we seek and accept tax exemptions we compromise our concept of complete separation of church and state. Whether it is Italy or the United States the continuation of tax exemption to churches is evidence of church union with the state.

The Victory Bawl

RECENTLY the editor visited with the parents of a young man who was killed in the allied invasion of Italy. We asked a question which is frequently in our thoughts: "Are you reconciled to his death?"

"We were at one time," said the father, "but now new doubts have arisen. Reports of the last few days from Washington have been disturbing. We took seriously the admonitions of our government to give of our lives and to invest our savings to assure victory. But apparently our government officials did not take that advice themselves.

"Just why should my boy be asked to give his life while government officials and contract agents lived a gay life from night club to night

club, our tax contributions paying the bills of entertainment.

"I, as a private citizen, probably have no right to ask the question of my government. But there must be some court of eternal justice which will demand an explanation of the play-boy diplomats and contract agents who danced while the world burned."

Are not the stinging words of Alfred Noyes in order?

Victory! Victory!

On with the dance!

Back to the jungle

The new beasts prance!

God, how the dear men

Grin by the wall

Watching the fun

Of the Victory Ball.

Farming Is Good Business

BILL NYE told the story of a farmer with whom he rode on the train. The man had been sent by a local organization to visit the United States Congress to secure relief legislation. The effort had not been effective. As he gathered his clothes together to get off the train he concluded the conversation like this:

"So I say, and I think congress agrees with me, damn a farmer anyhow."

Quite different from the assumptions of this story are the facts shown by the Basic Marketing Chart of the United States for 1947, published by the Research Company of America.

From this report we learn that the average net income per farm in the United States in 1945 was \$3,579. The biggest farm income were in the mountain states where the average net income was \$6,196 with Arizona leading with an average of \$10,599. While the South Atlantic States averaged but \$2,259, Delaware farms have an average net earning of \$10,773, the highest single state in the union. The lowest average farm income state was West Virginia where the average farm netted \$892.

With a farm population of more than thirty millions and cash receipts of more than twenty billions, farming is a profitable business.

Is Time Running Out?

The Christian believes that this is father's world. It is now, and has been for a long time in the process of creation. It is an intolerable thought that God will permit the extinction of his world after the ages of planned creation.

Toward a Revision of the United States Foreign Policy

Respectfully Submitted to the Secretary of State

by Robert T. Oliver

The author of this article has served as dean of Clark Junior College, head of the division of speech of Bucknell University and chairman of the department of rhetoric public address of Syracuse University. For two years during the war he was the head of the food conservation program of the war food administration. During the summer of 1946 he was guest lecturer at the University of Korea. He is the author of several books, one of which is "Korea, the Forgotten Nation." At present he is manager of the Korean Pacific News Service. Copies of this article placed with our editorial board have brought general approval with some minor criticisms which are published as footnotes.

SECRETARY OF STATE GEORGE C. MARSHALL has appointed a board of experts to study the whole question of United States foreign policy and to bring in such recommendations as it deems wise. This action will, of course, unloose a flood of unsolicited and owlish advice from columnists, commentators, and academicians. In the midst of all the heavy thinking that is about to be done, I hope the following considerations will not be overlooked.

I. Americans, including our top policy formulators, still tend to think of international relations in the Victorian mode of good and evil. "Aggressive and expanding" powers (such as Germany, Italy and Japan at one time and Russia at another) threaten the security of "peace-loving" peoples, and accordingly must be curbed.

It was upon this basis that we entered World War II. The forces of evil were clearly defined. All we needed to do was crush them and a new era would emerge. So, at tremendous cost, the aggressive powers were dealt the most decisive defeat suffered by any major nations in modern times. But evil, so far from being eliminated, is as rampant as ever. The most obvious immediate results are two-fold. One is a spirit of bitter disillusionment and hopelessness. The other is the revival of a brave, crusading spirit determined to attack Russia, the new citadel of evil, with its Communist tenacles extending around the world.

What is missed in this over-simplified view is the fact that what we need to define is the nature of the evil itself.

This is far more important than the easier diversion of nominating specific nations as the spawning ground of wickedness and proceeding as though all that is necessary is to contain, crush, or reform the labelled aggressors.

II. The Truman Doctrine is based upon the assumption that there are now two worlds, and that the security of the United States and the welfare of all peoples depend upon quarantining the aggressive world by building democratic bulwarks around it. England is amazing many Americans by its rejection of this Truman formula, and by moving away from rather than toward a close Anglo-American alliance. But the English position seems little if any more realistic than ours. It is, apparently, that there are three worlds rather than one or two: the United States versus Russia, with England standing between (hoping to organize Europe under its leadership) to serve as mediator.

Wide-spread and popular as this thinking now is, it is directly contradictory to the One World emphasis that prevailed during the latter stages of the war. It seeks to avoid the global application of Benjamin Franklin's simple logic that unless we hang together we shall hang separately. If for war-making purposes the whole earth has become one island, with all of its parts contiguous to one another, the safety of the human race depends upon our finding a way of making it one world sociologically, economically, and politically, as it is geographically and militarily.

III. The United States, like all the

other major nations, is still fundamentally isolationist,* regardless of the zeal with which most of our citizenry and most of our public men deny it. The heart of isolationism is insistence upon national sovereignty. Nations jealously guarding their sovereign rights must always be in opposition to one another. The United Nations can only be a debating society as long as its member delegates are simply diplomatic representatives of their respective governments. The unilateral veto power, which both Russia and the United States insisted upon at the San Francisco organizational conference, is a completely logical development of the isolationist fact of national sovereignty.

The old nursery tales ridicule the little girl who wants to have her cake and eat it too, but in international relations the major nations are still enacting the role of the little girl. Each nation wants the others to act as though their own sovereignty were secondary to the good of the whole, but none is willing to follow that principle itself. Or, if the United States is willing, it has not yet found a way to implement that willingness. Our own best intentions and most sacrificial efforts are always offset by the fundamental insistence that our position must be regarded as that of a completely independent, self-willed, and self-regarding entity. And, of course, other nations are thinking and behaving in the same way.

IV. The most sincere efforts of the United States to support free peoples in their opposition to foreign (Communist) domination suffer from our tendency to judge their needs and capabilities by American standards. Whether in Greece, central Europe, China, or Korea, we conceive of their need for help and the conditions under which they may be eligible to receive it in American terms. Specifically, this belief takes the two forms of interpreting the standard of living and the political system of a proposed beneficiary

*I am in complete agreement with the Oliver statement. I would, however, prefer to see the word "Isolationist" changed to "nationalistic." I think it better to state the issue of national sovereignty without reference to isolationism. What the author says is true but it offers a possibility of misunderstandings.—Robert B. Whyte.

in comparison with conditions in the United States. Along with our money, it is felt, must go a measure of control to bring these two basic factors into line with our own standards.

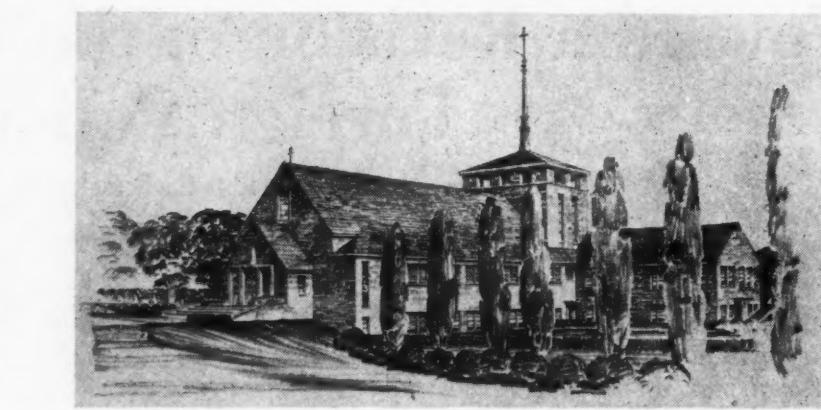
This point of view is both unfair and impractical. Nowhere in the world can either condition be met. Our standard of living and our political system are both unique. It is an open question whether the world would benefit if American standards in economics and politics should be universally adopted. In practice, if we insist upon their adoption as a condition for assistance, either the assistance will not be granted or we shall soon be governing a very large portion of the globe.

The Lockian concept of democracy is not even the same in England and the United States. Through the Orient, political thinking is not based upon Lockian equality, but upon Confucian respect for constituted authority. Perhaps it would be better if the Orient gradually shifted to our way of thinking. But to attempt to force this change overnight as the price for a \$500,000,000 loan to China or freedom for Korea is an unrealistic and even disastrous misinterpretation of existing facts. The results are confusion, ill-will, and mutual misunderstanding.

Similarly, the American standard of living is based upon what Thorstein Veblen called "conspicuous consumption and honorific display." It requires the devotion of major efforts to the accumulation of visible and consumable property. To Ralph Waldo Emerson this meant that "Things are in the saddle and ride mankind." Many peoples of the world look with suspicion upon the specialized American mania for whipping up more and more desires and driving ourselves unflaggingly to acquire the means of satisfying them. While we can teach them better methods in health, sanitation, and nutrition, we might profitably learn in turn a philosophy that leads to contentment instead of to neurotic tensions. The whole standard-of-living concept is susceptible to dual interpretations.

* * *

To remedy such basic flaws in our foreign policy as the four that have been briefly indicated we need to achieve a fundamental change in our habits of thought. Instead of being internationalists we should become intranationalists. We should remove racial differences and national boundaries from the forefront to the background of our thinking. While we are doing this, we should recognize that the evil we despised in pre-war Nazism and in Communism are characteristics that are not confined within nations. Wars have been fought fre-



Hills, Gilbertson and Hayes, Architects

LAKE HARRIET LUTHERAN CHURCH, MINNEAPOLIS, MINNESOTA

Here is a splendid example of modern designing to use on a sloping lot. By taking advantage of the natural geography the architects have assured natural light in the fellowship hall under the nave.

quently in the past and may have to be in the future to combat organized programs dangerous to world stability and the security of peoples. But equally important is the need for waging constant constructive warfare against the passions and conditions from which such organized programs spring.†

Most peoples, the world over, are basically peace-loving. The monster that plagues them and drives them into conflict is the uncontrollable, lawless concept of national sovereignty. Today it is the nation, as yesterday it was the King, who can do no wrong. The sole makers of law are above any law. The sovereign state recognizes no control except the judgment of its constituted leaders as to what appears to be its own advantage. No group of individuals could live peacefully together on such a basis. Neither could any group of civic organizations. Neither can the world's array of nations.

The foreign policy of the United States should fundamentally be to cease being *foreign*. We should spare no effort to create a world atmosphere

† I will endorse the article but I don't like the statement: "Wars have been fought frequently in the past and may have to be in the future to combat organized programs dangerous to the world . . ."

While I feel that the statement is not as jagged when taken with the author's good context it still is a bit of over-statement. By that I mean that every one who has not given a great deal of thought to it thinks that wars have been fought for simple and sincere purposes. Underneath the big reason has often been something more vicious, selfish and complex than "to combat organized programs dangerous to the world."

B. F. Randall's careful study of "Lincoln the President" and other scholarly works have convinced me that many wars have been fought because some great leaders did not have the courage to lose their standing with the mob, and thus condoned wars which they knew would be costly, devastating and futile.

Yet, while I object to this statement the intent of Mr. Oliver is harmonious with mine. With reservation at this point I am glad to endorse the article.—Harold F. Carr.

in which all problems, wherever and however they may arise, would appear to all peoples as *domestic*. Any step in that direction is a step toward peace. Anything that prevents this development helps lay the groundwork for more war. No sovereign nation can possibly exist unless recourse to war is the final instrument of its foreign policy. So long as national sovereignty persists, the world must inevitably remain an armed camp, in which any nation may at any time be attacked. This condition is now both too costly and too dangerous to be longer endured. Somewhere, from some nation, must come leadership in developing a new concept in which sovereignty has disappeared, and all disparate nations become one.

Secretary Marshall's planning board may consider such a desideratum impractical at the present time. Its members may feel acutely that in the hostile atmosphere of present conditions the old method of power politics must be refurbished and improved. In a world of dog-eat-dog, only a fool neglects the care of his teeth. But likewise only a fool would neglect whatever measures seem possible to curb and eventually eliminate the carnivorous habits of his associates.

THE TABERNACLE OF GOD

The Bible begins with the story of a creating God. Almost the last verse in the Bible tells of the continuing creation process. The word came to John of Patmos. "The tabernacle of God shall be with man; God himself shall be with them and be their God." This is the objective of the creation process.

Let's Build

A Clinic in Church Building Finance

by Sam Nader

The minister of The First Methodist Church, Jennings, Louisiana, condenses in a single article the experience of many months in planning and financing a new building.

THE opportunity for building new churches and religious education buildings, as well as for Christian service, is at hand! We must accept the challenge so that we can add the virtue of beauty to our established faith.

Now is the time to launch our campaigns and raise the money! It would be unwise to build with present "cost and material" conditions prevailing; but it is the opportune time to get the money and place it in a reserve fund or invest it in bonds for several years.

As we make plans for building, there are several questions that will confront us—"What are the preliminary steps in a building program?"; "How can we have a successful every-member canvass?"; and, "How can we make an effective visit?"

The first and most important step in any building project is to lay the proper foundation work and to be sure that there is an organizational set-up to study and to present the people with the various needs for buildings and the plans for a new structure! A building committee or council will be appointed by the congregation or proper official body. This group will be prepared to explain everything pertaining to the program, from the cost of the architect, which will be approximately six per cent of the cost of the building, to the minutest detail that has to do with the building proper. The committee will keep in mind the factors that make for a successful project—(1) the spiritual significance of the plan. There is little doubt that when people are interested in something they will support it. (2) Ninety per cent of the estimated cost will have to be raised by the local congregation; pledges should be taken over a period of eighteen to twenty-four months (it is never wise to have long term personal commitments or a large indebtedness on the structure being planned). (3) A finance committee, which is well-organized, can be as effective and as efficient as any person or group that might be called on to direct the financial campaign.

The next step is to have the building committee make a complete study of the different types of architecture and churches, and then select that which is best suited for the local congregation. In stating this as the second step, I have in mind the fact that the board of trustees has had foresight to purchase enough land on which to build and to expand, if it were necessary, at a later time. One, and not more than two floor plans and drawings, should be submitted to the church property group for study. After they have passed on the building committee's recommendations, then the membership will be called together to examine and vote on the project. In so doing, the congregation is made to feel that "I have a part in this thing."

This completed, plans should be formulated to have a brochure or prospectus to present to the rank and file of the church family, so that each member can become better acquainted with the needs of the local church and the plans for building. The Chinese proverb states that "one picture is worth a thousand words." Within a short period after the brochure has been mailed, the finance committee of the building program will gather for the every-member canvass.

A Successful Every-member Canvass

Select as canvassers only those who have an ability to sell. If I want my car repaired, I will chose someone who is well-acquainted with cars and has the ability to "fix" them. A great deal of the success of the drive will depend on the solicitors. Obtain men who are sold on this project and who know how to present this program adequately.

Start the financial campaign only when the people have become well-acquainted, in a "selling" manner, with the entire plan. This can be done in a proper fashion through letters, the pulpit, the brochure, the newspapers, and whatever other means you might have at your disposal.

Preach sermons that deal directly and indirectly with the enterprise. At least two Sundays before the canvass is to be made, let the minister deliver

sermons that relate to the subject—for example, "Does the Church Really Matter?", "Our Church's Future," "Let's Rise Up and Build," etc.

Make the membership aware that this program represents the greatest financial opportunity and challenge that will ever come to the friends and members of the church. When it has been successfully completed, all who have shared in it will have the satisfaction of knowing that they have made a sacrificial investment to insure the future. They will know that this church has been established not only for the present generation but for those coming up, for tots not yet baptized, for the boisterous grade-school ages, for the youngsters in their 'teens.

Impress the people with the fact that they are building for beauty and lasting value. John Ruskin has said: "Therefore when we build, let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for: and let us think, as we lay stone, that a time is to come when those will be held sacred because our hands have touched them, and that men will say as they look upon the labor and the wrought substance of them, 'See! This our fathers did for us.'"

Pledge cards should be printed and ready for the campaign. As soon as the financial program is concluded, a duplicate card, with some envelopes, should be mailed to the person who has pledged.

Handle the program in such a manner that it will be "fresh" in the minds of the people. A stale program often bears bad fruit.

Contact every member on the church roll. Let the poorest, as well as the richest, know that it is his church, and that you want him to have a share in building it. During a recent campaign there were some on a finance committee who felt that certain individuals "just could not give." However, they were willing to visit the people, "so they won't feel left out." The result was that several of these persons gave as much as five hundred dollars.

Pledges for memorials ought to be taken at a later date. The main purpose

of this particular drive is to get the money in the bank. After this has been accomplished, then the memorials can be given.

In some localities it might be wise to recommend a certain amount as an average for each family to give, with the understanding that certain families will be able and will want to give more, while others, because of circumstances might have to give a little less. I have seen this work successfully—some gave twice as much as they had planned because "it was expected if the goal was to be reached."

Be optimistic, at all times, about the outcome of the campaign. I know of a group that met, and, after they had made a survey of the membership—that is, before the visits were made, felt that it would be useless to start a drive or even a building program. The pastor showed no signs of pessimism. After the every-member canvass was completed, approximately three-fourths of the entire cost of the building project was on hand in cash and pledges.

An Effective Visitation Program

All preparations for making an effective visit must be made before the canvassers start their work. They have become thoroughly acquainted, through meetings and discussions, with the entire set-up. They will be prepared to discuss and answer any and all questions that are asked them.

The canvassers will go in groups of two. In any given situation it has been proved that the most effective visiting can be done in "twos."

As the men enter the home, they will be in a prayerful mood. A favorable environment will be obtained, and the conversation will be centered on the building program and its value to the individual and community.

The member is to be sold on the project, as well as being reminded that each person is expected to do his best. Time should not be taken in arguing about the cost of the project. It is always wise to get the pledge card signed before the canvassers leave. Having received the brochure, letters and sermons on the subject, the average member will have had lots of time in which to make an estimate of his giving.

An optimistic tone should prevail in all of the visits. There will be times when one might feel discouraged, because some didn't give as much as had been expected of them. If the plans have been worked out completely, the final outcome will bring joy and happiness to all.

The canvassers will meet at a designated time and place each night during

the week of intensified campaigning. They can meet for a meal or lecture and conversation before they make the visits.

Some Questions That Will Be Asked

1. What am I expected to give? This depends on the length of the pledge. But, with the average income being what it is, an individual can easily subscribe from \$250 to \$500 over a period of two years.

2. What about making a pledge and then having to move? Whenever an individual moves from town, he is automatically released from this pledge. I would recommend that a weekly or monthly pledge be made by that person.

3. Isn't the building going to be too large or too small for this congregation? No. The building committee has taken into consideration the needs and size of the church, and have made plans for an auditorium that will accommodate about fifty per cent of this group. According to statistics, the average church building has been built to take care of forty-five per cent of the total membership. The actual enrollment of the church school has been taken into consideration, and plans have been made accordingly.

4. If we give now will we have to give later? That all depends. If enough is given now, by you and your friends, there will be no need for another financial campaign. Otherwise, if we fail in this drive, it will mean that another project will have to be started within two or three years. Thus, it will be at least five years before a building can be constructed, which will mean that people will have to be turned away from the church and church school because of inadequate space. We will also have to spend at least \$5000 on the present structure for repairs during that time.

5. What happens if the program is not a success? Unless we build within a period of three years, we will have to invest several thousands of dollars for repair work. Since we need a new building, this will be money thrown away. We are so crowded that unless we do something in the very near future a "no admittance" sign will be placed at the front door of present educational building. It will mean that within the next two or three years we will have to return for more money. It is easier for a man to invest five dollars now. Whereas, three or four years from now he might not be able to give a dollar. It will have a great deal of psychological effect upon the congregation and the outside, and will be of help or hindrance to the ministry of the church to the local community.

6. What about my giving in rela-

tionship to income tax? In pledging over a period of two years, an individual permits himself to receive deductions over a period of three years. The U. S. Government allows as much as fifteen per cent annually of the person's income to be deductible.

Ministerial Oddities

(From page 6)

served the day.

At Huddersfield the service was for miners and the church was decorated with coal, safety lamps, picks and shovels. At Hyde thirty firms were represented by textile, furniture and other exhibits.

* * *

A minister wished to have a telephone installed. He went to see the telephone manager and asked what his number would be. The manager said: "The last number on our books is 1065 so yours will be 1066." The minister thought, "I shall be able to remember that number quite easily. 1066 was the year when William the Conqueror invaded England.

But when the telephone was connected the minister found that his number was 316. He went to the manager to inquire the reason for the change. His answer was: "Someone whose number was 316 has given up his telephone, so you have his number instead." The minister went away pondering the matter. Then a happy thought flashed across his mind. "Of course that reminds me of other very familiar figures, John 3:16, the passage that reads, 'God so loved the world.' It will be easy to remember."

"WHO'S BACK OF YOU?"

In my boyhood we played with bundles of paper whirled at the end of a string. They made good weapons for a friendly duel or for the not-so-friendly melee with the gang in the next street. One day I swung my bundle, thoughtlessly, on the canvas top of a huckster's cart. There had been rain: the canvas tore from side to side. The huckster, a kindly Italian, promptly asked, "Who's back of you?" Leading question! He knew and I knew that my Saturday allowance could never mend that damage! The law court was in prospect, unless my father . . . Happy boy with that kind of father! Leading question: our poor righteousness, which is only unrighteousness, cannot mend the rent in the world, especially when death has removed the chance! "Who's back of you?" Then a man must say, "My Father, Lord of life and death, sharer and mender of our blame, incarnate Saviour in Jesus Christ!" George A. Buttrick.

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Color and Glass for Church Improvement

by Hayes Quinn*

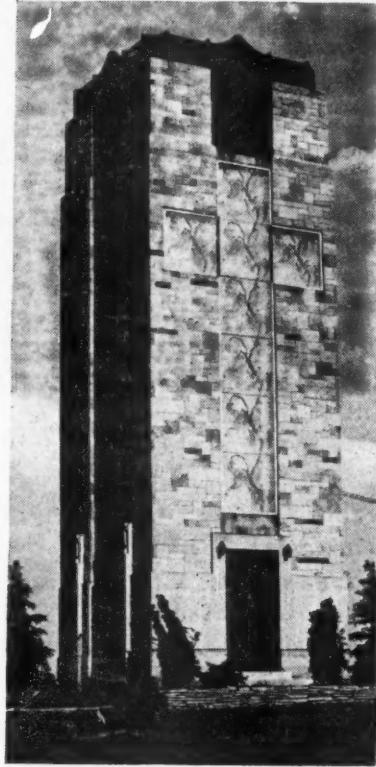
THERE have been several developments in the paint and glass industries recently which have a direct bearing on the plans for church property improvement. Notable among these are the scientific use of color as prescribed by color dynamic principles and the introduction of the new inorganic and cellular glass insulation known as *Foamglas*; and the new and improved processes for manufacturing various structural glasses such as *Carra* and glass block.

Although all the improvements have something definite to contribute to the physical and aesthetic betterment of churches, the new-found uses of color are perhaps the most-important. Modern painting is done not only to preserve the surface but also with regard to the effect of the color upon the physical and mental reactions of people. The deep and profound influence that color has upon the human mind and emotions has been taken into consideration in planning the decoration of modern buildings ranging from churches and schools to mills and factories.

Color In Church Buildings

To most people color means life and this belief is undoubtedly based on the fact that the sun, sustained of life, is the source of light and color. There is a growing popular appreciation of color which has been intensified by comparatively recent industrial discoveries of the inherent power and energy in color and its successful application in the recent war production program. Today, by the scientific application of paint according to the principles of color dynamics, the efficiency, comfort, or livability of any of man's man-made surroundings can be greatly increased. The color engineer, by skillful placements of hues in their various tints and shades can change the dark, rather dismal interiors of many churches into environments which engender and promote physical and spiritual happiness. With the same methods the engineer can change the apparent physical proportions of a church, an auditorium or a meeting room. Like a weaver making cloth, the color engineer can take various colors and with positive patterning achieve a prescribed effect.

In the past, all too many church committees were using the old-time



HILLECREST TOWER, DETROIT
A good example of decorative glass

mathematical formula for buying paint. This formula was based upon only one consideration—the utility of the paint or the cost per-foot-per-year-per-gallon. Few committee members ever thought that the color of the paint might possess a force which would be a direct help in promoting the over-all work of the church. These committee members had their counterparts in industry. When the idea of scientific color use was first advanced to production men they were most skeptical of its effect. However, as color was used to transform drab, gray-white factories into pleasant working surroundings, they came to recognize color as an actual production tool and thousands of plants today are using color to promote increased production efficiency. Generally speaking churches employ an over-amount of dark, cheerless colors. Use of these darker shades is promoted, in many instances by maintenance and replacement costs. In view of the technical progress made in improving the actual body of all types of paint, this consideration loses force. It is, admittedly a difficult job to keep lighter

colors clean in some parts of the country, but this chore is off-set by the pleasant surroundings the brighter tints can create.

The same fundamental principles which have made color use so successful in industry and elsewhere can be applied with equally beneficial results in churches. Although the use of color in churches is largely a problem which must be worked out on an individual basis, there are certain characteristics of the major colors that can serve as guideposts in obtaining the most efficient color schemes.

Yellow, for example, suggests sunlight and has a cheering and stimulating effect. Churchmen can well use this in large areas which are difficult to heat for yellow will introduce a feeling of warmth to the assembled congregation. Blue on the other hand is a cool color, calming and spacious in its effect. This color, unless used correctly, can easily become a depressant and many times churchmen have attempted its use with anything but satisfying results. Red is another color which must be used sparingly as it is generally associated with danger, fire, and excitement. A judicious amount of red can be energizing but unless used discriminately it can often be an irritant.

Because it is found extensively in nature and has inherent eye-rest characteristics, green has almost universal appeal and use. It is a combination of blue and yellow and partakes of the advantages of the better characteristics of these components. Violet has the formality and richness of both red and blue but its practical uses in churches are limited. The brightest of all colors, orange possesses the attributes of red and yellow and like these should be employed only by an expert.

Making Color Work

Correct color placement, according to the principles of color dynamics, can be used to change the apparent proportions of a church. Long narrow auditoriums, often found in church auditoriums, may be made to seem wider by the use of darker colors on the end walls to make them 'advance,' and lighter colors on the long side walls to make them 'retreat.' In square rooms, the impression of monotonous proportions can be dissipated by painting one wall, preferably the one opposite the window or open front, in a color value

*Color consultant, Pittsburgh Plate Glass Company.

different from the end walls. Dividing the wall area by use of a dado will appear to reduce the height of a ceiling. Use of light colors tends to increase the apparent size of a room. Darker colors are often useful in making a larger room seem more compact and efficient.

Carrara Structural Glass

Many modern churches are finding a wide variety of uses for structural glass such as Carrara. These include installations in entry-ways, cafeterias, church kitchens, hallways, rest rooms and auditoriums. Recently many churches have employed this glass material for memorials for those members of their congregations in the service.

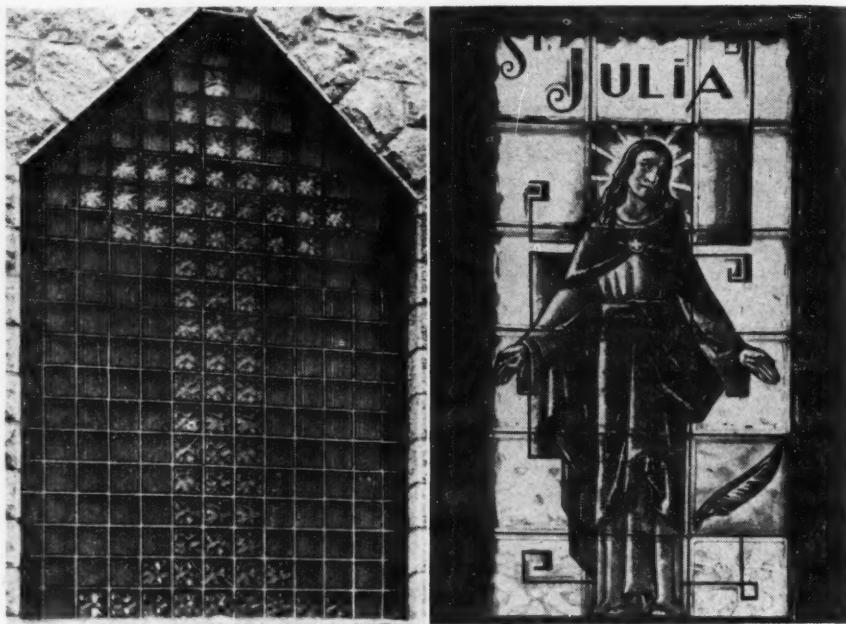
Carrara is a structural glass made in varying thicknesses of polished plate glass in a wide range of colors. Its successful application in various types of commercial structures have proven its ability to withstand more than normal wear and tear. Carrara, being made of true glass, is thus an inorganic material not subject to the common deteriorants affecting other materials. It will not check, craze, stain, or fade with the passing of time. This permanency is a factor of importance to churches for it eliminates costly maintenance and replacement costs.

It is possible to obtain several types of surface decoration on Carrara. For example, it can be sandblasted with almost any design or decoration. It can be fluted and bent for rounded corners and can be laminated to combine several colors. Individual churches will find many places where this structural material will prove of use in their improvement work.

Glass Block In Churches

More and more churches are employing glass block to lend an added beauty to their buildings. In many ways, this material is ideally suited for church needs. Glass blocks harmonize with practically all types of design thus permitting their use in both new and traditional church structures. They supply ample amounts of natural illumination to the interiors of churches and are particularly effective when used in entrances and stairwalls. They are translucent, but not transparent, thus insuring privacy.

From a more practical standpoint the value of glass block in church construction is evidenced by the easing of the load on the heating and air-conditioning systems. They prevent infiltration of dust, thus minimizing maintenance costs and helping reduce a considerable amount of noise, a particularly significant factor for churches in urban areas. Glass blocks are easily and quickly cleaned, and their use reduces



TWO TYPES OF BLOCK GLASS DECORATION

The window at the left shows an inserted cross by using a different-faced block; at the right a block-glass window in which colors are used.

breakage hazard and repairs.

Although glass block windows are not as ornamental as stained windows, they can still be installed in attractive window patterns. From the wide range of patterns available many churches have employed two or three patterns in one window, marking out a cross or similar symbol. The patterns of the blocks themselves are sufficiently attractive to permit their use in church windows and the utilitarian advantages of such installations far outweigh the lesser aesthetic advantages of stained windows.

Many church committeemen are familiar with the sash corrosion problems of standard windows. No matter whether the sash is wood or metal, time and the elements combine to reduce the material to a state of decay. Despite constant attention, this deterioration goes on. With glass block such deterioration is eliminated and a permanent installation assured. This is only one of the ways in which glass block can help reduce church maintenance costs.

Foamglas Insulation for Churches

One of the most difficult problems faced by church committees is the heating of church buildings. Usually the edifices are so large and the interior expanses so big that maintaining of proper temperatures is well nigh impossible. The very nature of church construction itself adds to the problem of preventing dissipation of heat

through the walls and the roofs.

The development, during the recent war, of the new cellular glass insulation known as Foamglas, will immeasurably aid churchmen in overcoming some of their heating and ventilating problems. The new insulation is composed of millions of tiny air cells hermetically sealed in glass. Being made of glass it is, therefore, inorganic, and not subject to the various elements which cause deterioration in other materials. Foamglas is waterproof, fire-proof, and vermin-proof and thus is permanent.

This new insulation can be used in core wall and roof construction in churches according to standard practices. The material is light in weight and can be cut and shaped on the job. It is rigid and the inherent strength of the glass prevents it from packing or settling. Hundreds of installations in war plants where exact temperature, humidity, and condensation control were necessary have proven that this new material is one of the most effective insulations obtainable.

CHURCH FOR SALE

Every church is for sale. Like other institutions it must continually sell itself to its own community. An effective program of public relations is almost as essential as the preaching program. The tragedy is that many churches have little to sell and don't know how to publicize that little.

Radiant Heating In Churches

by G. S. Chappars

Business magazines have been carrying considerable space on the advantages of radiant heating in commercial buildings. It seems to have many advantages for churches. Mr. Chappars gives a good non-technical explanation of what it is and how it functions.

MANY ministers and building committeemen are all but resigned to the fact that a church is difficult to heat by conventional methods. The rooms are large. The ceilings are high. Much of the warmth is concentrated far above the heads of the congregation—and of course is wasted there.

On a Sunday morning in January there are likely to be cold feet in the pews and the aisles, while the air in the choir loft and on the balcony is uncomfortably warm. The heated air also is dry—its normal humidity destroyed, its freshness gone.

Because of such shortcomings—and despite improvements in conventional heating systems—there is much interest today in radiant heating for churches. Advocates of radiant heating say it overcomes the all-too-common imperfections of ordinary heating systems. They point to the growing number of radiant heated churches and other hard-to-heat structures—hospitals, banks, commercial garages,

large homes and small—as proof of its qualities. A recent survey shows that more than 10,000 radiant heating installations have been made in the past decade, despite the fact that little non-military construction was possible during the war years.

What are the qualities of radiant heating? Perhaps the best way to find out is to walk into a typical radiant heated church on a winter's day and see how it performs. Your first impression is one of clean, refreshing air—but without drafts or noticeable air movement. You may not realize why, but you instantly feel a difference in the air. It is not "baked out" or dry, but invigorating.

You find that you are comfortably warm, yet a thermometer reveals the fact that the room air is perhaps four degrees below the level which you have customarily regarded as proper.

Look around—and you can see no heating equipment or radiators or registers. Go to the boiler room—and you find that the boiler is no different than

others with which you are familiar. How does the heat get around through the building? The minister will tell you: Pipe mains (several inches in diameter) carry hot water from the boiler to serpentine coils or grids of smaller-diameter piping embedded in the concrete floor, beneath the floor covering. The hot water, forced through the piping by a circulator or pump at the boiler, courses back and forth through the coils or grids, then enters a return main which conveys it back to the boiler for re-heating.

Valves in each coil or grid of pipe regulate velocity of the water flow. Room thermostats, outdoor thermostats, or a combination of the two types may be employed to keep the water pump working when the weather is cold, and automatically shut it off when the sun smiles. Water temperature is controlled by other simple devices—similar to the "thermostats" in your car.

The boiler itself is like that of any other heating system, and the fuel may be coal or gas or oil.

How does hot water in pipes embedded in the floor, warm the church? Actually, the principle is not mysterious at all. The usual practice is to "set" the operation of the system so that the water coursing through the piping is about 140° F. This warms



TRINITY EVANGELICAL AND LUTHERAN CHURCH, NORFOLK, VIRGINIA

The picture at the left shows the heating grids being laid under the floor; at the right the finished sanctuary.

the floor to about 85°, which is a few degrees below body temperature so that it actually feels cool to the hand.

This is the point where the "magic" of radiant heating begins. Thus warmed, the floor emanates infra-red rays which pass through the room air without disturbing it, and strike the pews, other furnishings, walls, and ceiling. These rays warm the surfaces of all these objects so their temperature becomes *more nearly that of the body surface temperature*.

This is an important factor. For it is a common physiological fact that our bodies lose heat—*radiate* heat—at a rate that varies directly with the difference between body surface temperature and that of surrounding objects.

This is why one may "feel cold" when the room air is in the 70's but the walls are much colder. Conversely, it is the reason why one can stand on the street in freezing weather, without benefit of overcoat, and be warmed by the radiant energy of the sun. It explains why the newspapers publish photographs of invariably pretty girls, wearing bathing suits and smiles, skiing in deep snow at Sun Valley.

In effect, radiant heating reduces the difference in temperatures of the occupants of the church and their surroundings—so that their bodies retain enough heat to be comfortable. We literally keep ourselves warm!

There are obvious advantages in employing this type of heating. There are no exposed heating elements to invite burns or injuries, or to be considered in furnishing the church. The heating system is completely out of the way. It assures warm floors without any necessity for spending part of the building fund for excavating and finishing a basement—because the boiler may easily be tucked in a far corner of the building. The pipe used is only a few inches in diameter, and hidden in the floor anyway.

Rugs or carpeting have no appreciable effect when laid over the concrete; architects and engineers and building contractors have tried just about all the kinds of floor coverings, including wood, linoleum, rubber, asphalt tile, and even glazed brick, and the radiant heating system goes on about its business regardless.

As a general rule, pipe diameter and spacing vary with the heating requirement. The designer computes the expected heat losses of the church as he would in planning to heat it by any conventional method.

Does this type of heating cost more than others? Exhaustive studies of hundreds upon hundreds of installa-

tions prove that radiant heating costs no more than any other good forced "wet-type" heating.

What about operating costs? Some reliable and experienced men working with radiant heating say that it saves up to twenty-five or even thirty per cent on fuel, although others say the savings are more likely to be on the order of twenty per cent.

Isn't it risky—embedding pipe in concrete, then depending on it not to give trouble? The answer to that is, plumbers put pipe in walls and through floors every day, and it is remarkable how little one hears about having to dig it out again because of pipe failure. If the work is handled by a competent engineer and an established heating contractor, and the proper piping material specified, there is no cause for worry. Wrought iron pipe is commonly used for radiant heating because of its excellent resistance to corrosion, ease of bending and welding, and because its coefficient of expansion is similar to that of concrete.

Established manufacturers of heating equipment, like other reputable business firms, gladly provide information and experienced counsel wherever it is needed. The A. M. Byers Company,* wrought iron pipe manufacturers credited with pioneering the use of radiant heating in the United States, offers technical information to aid the architect, design engineer, general contractor, heating contractor and the minister and his building committee in planning an efficient radiant heating system.

This information, in the form of printed material, explains in detail what the architect or design engineer needs to take into consideration in laying out the system.

Visit a radiant heated church or other high-ceilinged structure in your community—with the tallest stepladder you can find, on the coldest day of the winter. Take along a thermometer, and check the temperature at the floor, at the breathing level, then as near the rafters as you can climb. You will find remarkably little difference—perhaps one or two degrees in thirty or forty feet. Contrasted with the sharp rise in temperature as you climb a ladder in a conventionally warmed church, this means efficient use of fuel—with the warmth beginning at shoe level.

If you are not in too big a rush to get down the ladder, and you are near enough to touch the wall, touch it and see if you get any soot or dirt on your fingers. Chances are, the cham-

pion of all strait-laced admirals who ever used the white glove test in a Navy inspection of quarters would be disappointed here—for drafts that carry dust and dirt are absent in a radiant heated building. And the wall is warm enough not to invite dust to cling to it, as cold surfaces do. House-cleaning is less frequently needed, and there is less to do, as a result.

Home owners and building owners report that drapes, upholstery and other fabrics remain clean, and retain a fresh "new look," because of this feature of radiant heating.

Because of its unusual advantages, radiant heating merits consideration for practically any type of structure, particularly church construction where the structural and functional problems can be solved so well by radiant heating.

Precept and Performance

We have just addressed a very personal question to a caller. We asked him what his income tax was and he said it was \$500 a year.

We asked this caller how many tons of coal he used yearly. He said eight.

So if the price of his coal should go up by \$1 a ton, his added cost of living would be \$8 for the year. President Truman is very eager that the coal operators should not take this \$8 from the man and in a statement Monday expressed such hope.

On the same day, President Truman again let it be known that he would veto the tax bill which is to come to him from Congress. The tax bill would reduce our caller's income tax by \$100 a year.

It is very bad to charge people higher prices; that is inflation. But it seems there is an exception. The higher price of government is deflation.

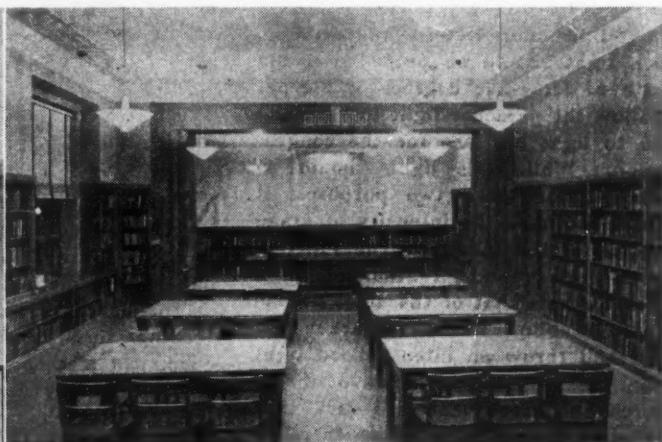
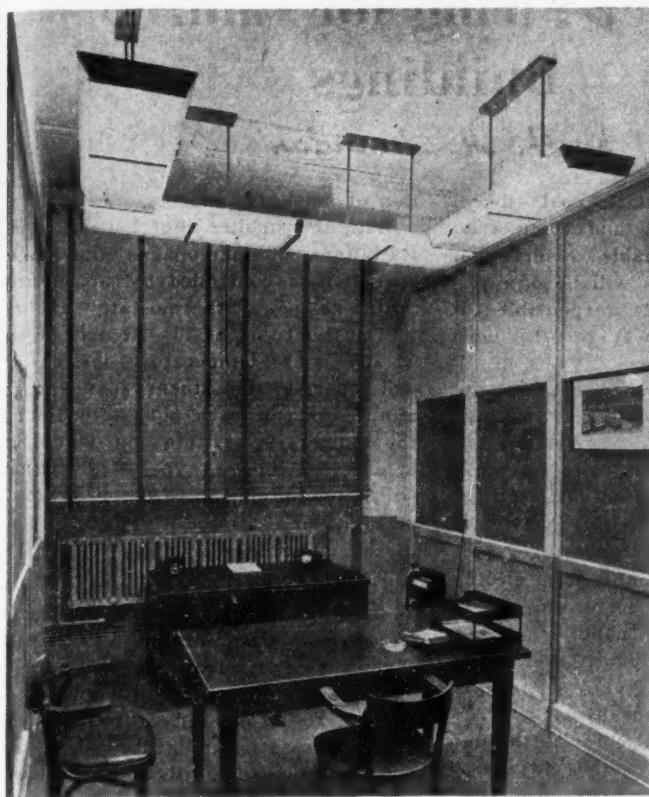
Along with his plea to coal operators, Mr. Truman said he hoped that steel men would not raise prices. The price of steel is about 33 per cent above its pre-war figure. Lately the steel men have raised the wages of their own employees by a sizable amount without raising their prices.

The cost of government is already several hundred per cent above pre-war. But the very people who are managing government and who in the main are resisting any cuts in the price of government are now advising the steel men and the coal men that they must not increase their prices.

And see how the law of supply and demand is working. People want more steel and things made of steel and they want all the coal that can be mined. But there is no doubt in the world that they want less government.

From the "Wall Street Journal"

*The A. M. Byers Company, Clark Building, Pittsburgh, Pennsylvania.



Lighting for Office and Class Room

Little research has been done in the educational lighting for church school work. Very close to it is the necessary lighting for commercial offices and libraries. The office at the left has fluorescent lighting with continuous trough; at the right, a library with indirect incandescent lighting.

Lighting the Church

THE church building has varied activities and the lighting must be adapted to the particular purposes to which the rooms are assigned. The nave and chancel require special consideration as their uses are peculiar to the house of God. If traditional practice is followed as we think is wise, the church will not be too light. John Donne was probably right when he insisted that men see God best when the house of prayer is not too well lighted. Ruskin's "dim, religious light" is necessary to put a congregation at ease. However, there is need of sufficient light to enable the congregation to follow the prayers and to read the hymns and responses.

The apparent conflict of these two aims has led to the practice of installing two kinds of lighting in the church. The first is the kind currently known as the "general" lighting. It diffuses a soft, sombre light, sufficient to enable worshippers to enter and leave the nave but with no visible brightness to distract from worship. About two foot-candles is usually thought sufficient for this general lighting. But, in addition, there is need for "specific" lighting. In each instance the needs for the specific lighting needs to supplement the general lighting.

Four areas which need specific lighting are: (1) Pew areas to permit

easy reading of responses and hymns, (2) Pulpit and lectern to permit easy reading of the Scriptures and manuscript and to light sufficiently the minister to enable the worshippers to follow the readings, prayers and discourse, (3) the choir to enable the members to follow the words and music, and (4) the altar or sanctuary, the center of worship. The lighting of these four areas needs to be controlled so that they may be used only when necessary and will not become part of the generalized lighting.

The most practical type of general lighting and probably the least expensive is the lantern type of fixture. While a church may invest in such fixtures at a large cost, simple parchment lanterns, constructed for a few dollars each will give as good a light. The Cathedral of St. John the Divine in New York City, has invested in the best possible wiring. It is concealed in the masonry and will last for generations. But the lighting fixtures for nave and chancel consist of parchment cylinders, open top and bottom, each containing a frosted bulb of sufficient size for the purpose. The bulbs used are three hundred and two hundred watt capacity. This lighting permits the chancel to have eight foot-candles while at pew level the lighting is reduced to five.

There is much that can be said for the lantern type of fixture. The light is diffused horizontally through glass or parchment which gives it the desired softening effect. The design of the cylinders may be pleasing. Its vertical walls catch much less dust than the more ornamental type of fixtures. Recent developments in lighting leave the bottom and top of the lantern open so that the specific lighting for pews may be obtained from this one fixture. In this instance, reflecting surfaces around the bulb emit the light downward, through an aperture whence it continues in a conically shaped beam until it reaches the surface to be lighted. It should be said, however, that this combination of general and specific lighting is still largely in the experimental stage.

The more commonly practiced plan for adding the specific lighting requires installation of concealed projectors to give the necessary foot-candle light on the object. A good example is the Riverside Church in New York where the original lighting in the nave consisted of ten very fine chandeliers. These were satisfactory for the general lighting but at the pew level produced but one half foot-candles. Specific lighting was installed for the pews.

The specific pew lighting consists of a set of projectors concealed in the vaulting. The projectors of 1000 watt capacity give about four-foot candles at pew level. This gives sufficient illu-

mation for reading.

Projectors properly placed will give the pulpit and lectern illumination. Such light should be projected at an angle of forty-five degrees or steeper to allow the preacher light to read and also to light his face for the congregation. While this light should be sufficient for these two purposes, it should not have the intensity of stage lighting of the theater. The function of the priest and preacher is quite different from that of the actor. Some church in blind imitation darken the nave and throw an intense flood light upon the minister. The nave of the church should never be so dark that the minister cannot see the faces of his congregation.

The same privilege would apply to the choir. The lighting of the altar, however, need not be as bright as that of pulpit and choir and will be more constant. Usually the sanctuary and altar remain lighted during the entire service, perhaps during all of the hours that the church is open to worshippers.

It need hardly be said that these instances of specific lighting should each have its own circuit and switch. A rheostat is usually desirable so that the light can be dimmed or brightened rather than being cut off and on.

Educational and Social Rooms

The rules of lighting for the church nave do not, of course, apply to other parts of the church building. The precedent for lighting in the educational, social and administration rooms will follow those adopted for schools and business offices. Little experimentation has been done in the lighting of rooms for religious education apart from other fields.

The foot-candle must be increased many times over that desirable at pew level in the nave. Thirty to eighty foot-candles are desirable at study desks, office desks and work tables. Glare, of course, is undesirable. As in the case of nave lighting, the cost of the fixtures is not indicative of efficiency. In the smaller class rooms several indirect lighting fixtures using incandescent bulbs will be most effective. One very satisfactory fixture is based around a bulb with a frosted bottom. The reflector which fits around this bulb reflects the light upward and out. This fixture costs much less than some of the heavy globe fixtures now in churches and does a much better job of diffusing the light.

In the larger rooms and the church office what is known as continuous indirect lighting is most effective. The continuous reflector may use either incandescent or fluorescent bulbs. The luminaries are placed at a high level around the desks so there is no direct glare into the eyes.

Stoker Firing for Church Buildings

by F. H. Herndon*

NOW that automatic coal stokers in all domestic and commercial sizes are available, a survey of coal heating methods will be of interest to church officials responsible for securing adequate heat by the most economical method.

As with many other mechanical appliances, stokers have reached a high stage of mechanical perfection. A stoker is essentially a device for burning coal automatically, developed from large power plant practice. Now, with highly developed controls, stokers are equipped with a number of "electric brains," capable of performing tasks impossible for human hands.

With the highly popular "underfeed" type of stoker, the fuel is conveyed through a tube by means of a screw conveyor. As the coal comes up through the fire it is preheated and burns as a combination of gas and coke fire. This is called the "Magic Flame" method, and is the opposite of hand firing with which the coal is put on top of the fire. By feeding the coal underneath the fire, as with the stoker, high combustion efficiency is maintained with a resulting economy of fuel and minimiza-

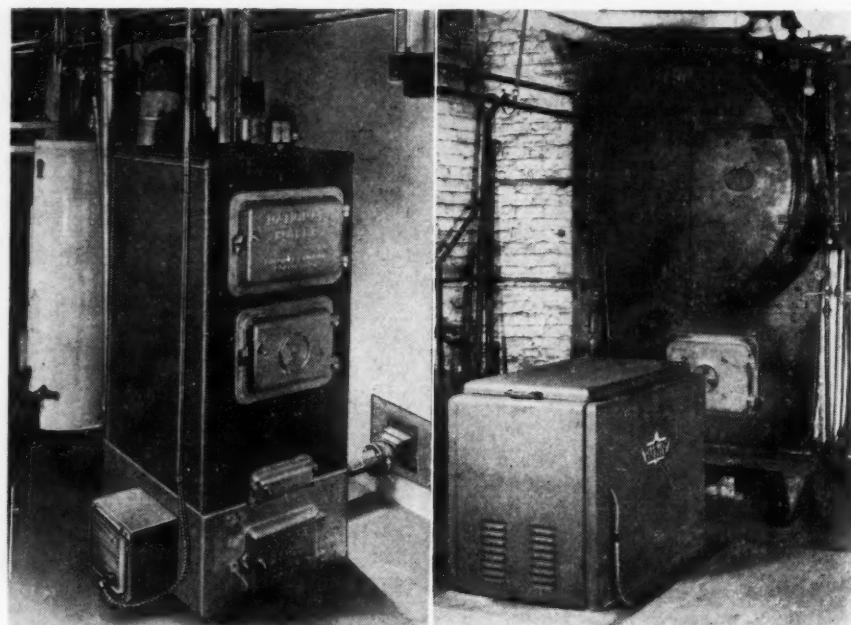
tion of smoke nuisance.

With the smaller church heating installations and parsonages, the stoker operation is controlled by an electric brain called a thermostat. If the thermostat is set at 70° (it may be set at any house temperature desired), it will operate the stoker just enough minutes out of each hour to maintain the temperature within one degree up or down. A special type of thermostat will, in addition, turn the heat down at night and automatically turn it up in the morning.

The commercial sizes of stokers, such as used for heating church auditoriums, have an "electric brain" pressurestat that works on steam pressure. For example, the pressurestat may be set to turn the stoker off at four pounds steam pressure, and cut it back on when the pressure falls to two pounds pressure. This will maintain an even heat in the church building. In addition, an electric brain called an "aquastat" may be attached to the pipe carrying condensed steam back to the boiler. When this water (condensate) falls to a certain temperature, the aquastat operates to start the stoker.

(Turn to page 20)

*Manager, Stoker Division, Link-Belt Company.



TWO TYPES OF STOKERS

At left is a stoker fed automatically from the coal bin. At right is the hopper-fed type. It is necessary to keep the hopper filled from the bin.

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Then Came Spring

A Saga of the Forgotten Woman

by Mary Hinkle*

AM one of the forgotten women mentioned in the May issue of *Church Management*. Perhaps I should say that I was a forgotten woman, or better still, that I thought I was a forgotten woman. However, I was reckoning without God, as so many of us do today—even preachers'

*Mrs. Hinkle's husband is the minister of the Saint John's Methodist Church, Sunbury, Pennsylvania.

Stoker Firing for Church Building

(From page 18)

While most commercial size stokers are installed to secure uniform heating at a saving in fuel cost, for churches there is another decided advantage. That is the time saved in heating up the church for services. The attendant at St. Paul Evangelical Church, Chicago, for example, stated that the stoker heated up the church in half the time required for hand firing. This faster heating is due to the fact that the forced draft of stoker firing gives the heating plant considerable greater pickup.

The coal usually used in church stokers is screenings, which consist of lumps 1" or 1½" and finer. This size of coal is a byproduct of the prepared sizes and, therefore, can often be bought at a lower price per ton, the difference depending on the location in respect to the coal source.

The Care of the Stoker

Through years of development, the modern stoker is practically a fool-proof heat machine. The "bugs" have been eliminated, and with ordinary care, the stoker will last many years. Some suggestions to the maintenance man or janitor for getting the most out of the stoker:

1. Study the instruction chart so as to be entirely familiar with the stoker operation. The chart gives lubrication and operation details.

2. Have the stoker gone over once a year, before the heating season, by the dealer who installed it. Most dealers have a special low price, which includes a thorough inspection and cleaning of the heating plant also.

3. Furnace flues should be cleaned out regularly. Accumulated soot acts as insulation and cuts down the heat transfer efficiency of the boiler.

4. Buy the right kind of stoker coal, as recommended by the coal dealer.

wives. As you have undoubtedly discovered in your sojourn on this mundane sphere, when winter comes, spring is always somewhere not too far distant, and if you wait long enough the sun will invariably start shining, winter snows will melt away and, if you happen to be a Methodist, Conference will eventually come. Which is exactly what happened to me, but that is getting ahead of my story.

Two years in a railroad and industrial city, living in the shadow of two huge belching smoke stacks of a test plant, and a block away from the "yards", with a thirteen-room house (the kind you read about in "One Foot in Heaven"), with three children to attempt to keep clean and off the streets, and a congregation of over 800 to spread myself thin over, to say nothing of a background of about seven years of frequent, lengthy and terrific migraines, and two telephones,—do you understand, dear reader, just why I was beginning to feel like the forgotten woman? I do not remember ever having to stand in a bread line, but I do vividly recall many butter lines where I spent more than one busy hour and came away much elated with a quarter of a pound of butter, my pride becoming seriously deflated with the thought that this must be divided into five parts. As to meat, I fared a little better there thanks to ceiling prices and a butcher in the church. Sunday mornings I sang to him "I'll get by as long as I have you," and usually found a package of meat waiting for me at market on Saturday. However, I do not believe any of the men realized just how much of our time and energy we women spent in shopping for groceries during these lean years.

All in all I was a very tried and discouraged and disillusioned wife of a very worried and harassed preacher who was doing all in his power to help, and many times the tears stung my eyelids as I watched him down on his knees scrubbing paints and floors to save me, when I knew that his own pastoral work was calling and demanding all his efforts and time. "The preacher has it easy," does he? Well, let me tell you, not the conscientious preacher. You can make a lazy job of it if you wish. Some men work

eight hours and then shut the door on their duties until the next eight hours begin. Not so the preacher. Is his work ever finished? Not as long as there is one soul in the parish in need of help, spiritual or material, one sick soul in need of prayer, one sad soul in need of comfort. And now I was the one in need of help, in need of prayer and in need of comfort. The doctor had told me that unless I found the cause of my migraines, I would soon be under six feet of earth. In those words he let me have it. And medical science said there was no known cause of migraine.

And then this disillusioned and discouraged preacher's wife began to really pray. "Oh God," I prayed from the depths of my soul, "Oh God, Why? Why? Why? Why have you placed me in a situation of this kind and then not given me the strength to keep it going? Why, Why, Oh God, hast Thou forsaken me?" Thus I prayed as Job prayed, and, as Job, I did not give God a chance to answer my many lamentations. Then came a day when, as Job, I kept quite still and listened. And God spoke to me—not in the whirlwind—but in a still small voice. Yes, God spoke to me definitely and distinctly and gave to me the cause of my migraine. I followed instructions and it worked, it has worked ever since and I am free from migraine.

Spring Came

And then spring came! Spring and sunshine and conference! And God remembered again and set our feet in strange places. Now we feel as though we are really living again. I do not expect life to be a path of roses, but I do think it rather nice to have a few of them scattered among the thorns. I can actually look up into God's blue heaven and see it bright and clear, sans smoke, sans soot, sans sulphur. The silvery Susquehanna is music to my ears and I shout with Job, "I had heard of Thee with the hearing of the ear, but now mine eye seeth Thee. I abhor myself and repent in dust and ashes."

Yes, I repent. I repent of my lack of faith. I had called the preacher the forgotten man and I was his wife. I thought of myself as the forgotten woman. It was because I was forget-

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ting; forgetting all those things that had gone before, those manifestations of God's goodness that had led us through so many hard places. And so the forgotten woman began to remember.

There was that pastorate in a mining town during the depression. In three years our salary dropped from \$2,000 to \$1,300 and in two of those years we did not receive \$1,100 of it. We lived on what was left in the bank church account after necessary expenses were taken out, going to the bank every week to get what was available. Everything we had, including insurance, was eaten up, and I mean eaten up. But it seems to be a law of God that every crisis faced brings a spiritual experience, and this crisis brought me a spiritual experience I should not forget. On one of our low days we were sitting at breakfast, both of us feeling very much discouraged. A necessary trip faced us that very day and no funds available. This was no pleasure trip but one which involved a number of people. There simply was no solution. We did not blame anyone for this condition for our church people were suffering more than we were for they had more to lose. Some were losing all they had, including their homes. With a sigh of resignation, my husband left the table and walked with bent head among his roses. I sat on trying on my own power to find a solution. We simply would not ask for a loan from any of our friends; there was no place to turn for help. But yes, there was someplace to turn. I sat with my head in my hands and prayed for fully fifteen minutes. God would just have to take over, and I really thought I believed he would. I rose from my praying, went to the front porch to the mail box, looked over the mail and saw a postmark that was unexpected and that somehow had a look of importance about it. I tore it open, a check fluttered to the floor, I picked it up, looked at it in amazement and began to cry. Fifty dollars! It looked like a fortune and our name was on it so it was really ours.

I went to the kitchen door and through my tears saw my husband working among his roses. How worried he looked! Why didn't I call to him quickly and not just stand there looking at him? Was I too stunned at having my prayers answered? I had had many prayers answered; this was not the first time. What kind of faith was this to be so surprised at the answer to a prayer? My faith had truly been as a grain of mustard (Turn to next page)

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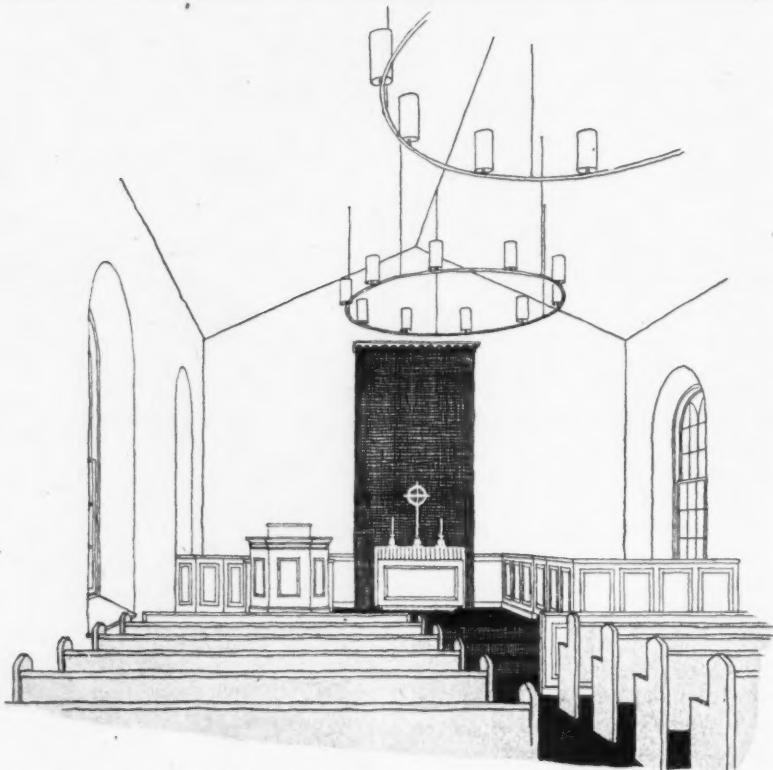
PRESBYTERIAN CHURCH Independence, Ohio

Above: As it now appears.
At right: As the architects would reconstruct it.

Then Came Spring (From page 21)

seed. Oh, the human frailty of faith! But how human. How many times we pray for rain and start out without our umbrellas; how many times we pray, "God give us a successful year in our business," and reduce our weekly pledge to the church; how many times we pray, "God, use us for the advancement of thy cause and kingdom," and the following Sunday when we are asked to teach a class or serve as president of this or that or as secretary of the other thing we say, "Ask John Brown, I am too busy." How many times we pray, "God, fill my soul with thy holy spirit," and yet we fail to empty our souls of the selfishness that is keeping out his spirit?

Yes, I began to remember the answered prayers of the past. And I began to remember the friends God had given us to lighten the way. Many and dear were they through the years, but in my remembering I thought of two shining souls who were to give me inspiration for the rest of my living. How shall I describe "Uncle Pete?" Shall I say he was a miner in a small mining town during the depression? Or shall I say he was a "saint in Caesar's household?" Three places in the Bible we are told men's faces shown with a heavenly light; Moses when he came down from the mount with the ten commandments; Jesus on the Mount of Transfiguration; and Stephen at his stoning. Stephen was meeting death, the other two coming down from their mountain tops to meet life. There must have been an everlasting glow left on their faces from these high moments. There are a few today who have this glow. A man comes walking down the street. You see him and think "There's a man has some-



At the upper left is a photograph of the existing pulpit end of the Independence, Ohio, Presbyterian Church, and a sketch of the rearrangement being planned by Carr and Cunningham, architects of Cleveland.

The room is only 21' 6" wide and the problem was to arrange it to include the usual items found in a full chancel. The existing pulpit is re-used and relocated with the minister's seat behind it. To the left of the pulpit is the paneled gate which opens to the space for the electronic organ console which is on the main floor level with the organist facing the choir. The fourteen-person choir space to the right is enclosed by a paneled rail with gate. The center space of the chancel is 10' wide between the pulpit and the choir rail, and the altar-communion table is at the rear wall in front of the dossal fabric hanging.

A new paneled rail in front of the pews, new lighting fixtures, new heating plant, and new carpenting complete the present remodeling. A simple lectern could have been included if desired, located to the right next to the choir rail and in front of the gate.

thing I would like to have." Uncle Pete was that man. I wonder if he has the least idea of what his religion and the joy of living it has meant to a certain preacher and his wife through fifteen years of their ministry, and will continue to mean as they go on meeting their problems. Now Uncle Pete's treasure was laid up in heaven; he had not very much of this world's goods. Yet I know a little parsonage baby who was kept warm all his first winter by coal mined from an abandoned mine given to Uncle Pete. This meant weeks of hard labor and was a gift not only from the bottom of the earth but from the depths of the heart. Are there disappointments

in the ministry? Are there discouragements, criticisms, hardships? Many of them, but one such act of love wipes out all the hard things in a dozen pastorates.

Then there was Mrs. McClain. You saw her coming quickly down the street and you always thought, "I hope she is coming to our house." And if she did, your house took on an effulgence, a new outlook on life; she beamed on it and it was changed. She took over all your troubles and smiled on them and they seemed to vanish away. She took your problems and solved them with a homespun but pragmatic Christian philosophy that

(Turn to page 25)



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How to Make an Outdoor Fireplace

Our July Directory issue carried a service for the dedication of an outdoor fireplace. The one used had been arranged by Edward E. Chipman, minister of the First Baptist Church, Factoryville, Pennsylvania. We are glad to be able to supplement that material with a good picture of the fireplace and the specifications for building it. These specifications are made available through the courtesy of Mr. Ralph Walton, Jr., who designed the fireplace for the church.



A. Foundation:

A pit dug 36 inches deep, 6 feet 10 inches wide by 6 feet 33 inches long.

Lay 18 inches of packed cinders in pit bottom. Lay 18 inches of cracked stone and concrete upon the cinders.

B. Construction:

Inside: 8-inch x 8-inch x 16-inch cinder blocks used, with first row set 4 inches in the concrete foundation, with 21 inches space width inside of blocks. Cinder blocks laid to height of 28 inches above ground level.

Outside: built up with 2 x 4 x 8-inch red brick, broken joint, the 2-inch width side of cinder blocks, making a 4-inch veneer all around.

Chimney: laid same as side blocks, with first block 4 inches in the concrete. Chimney block is 18 x 18 inches, with round 8-inch diameter center flue under chimney blocks. Chimney laid to a height of 6 feet above ground level, with chimney 26 inches square (including brick veneer) from stove top on up. Chimney 6 feet 4 inches over all.

Ash Pit Opening: is 9 inches high and 14 inches wide.

A door: made of 28 gauge metal fits this opening, to help control the draft.

Fire Box Opening: is 11 1/2 inches high and 14 inches wide. This is covered with an oven door hinged on pins set in wet mortar as bricks were laid. Also a catch, to hold the door shut, was set in the mortar.

Fire Brick: set on edge inside the ash pit to the top of the ash pit. Then a row of fire brick laid flat to hold the grate.

Grate: A piece of coal screen with 3/8-inch diameter holes. This is so the grate can be removed for cleaning. From the row of flat fire brick on to top of fire box, more fire bricks laid on edge, as insulation to keep the outside cold and concentrate the heat on cooking top.

C. Further:

The outdoor fireplace is 45 inches wide and 6 feet 2 inches long. The cooking top is 32 inches above the stone side walk around the outside edge.

Sidewalk: is made of broken colored flags laid in wet concrete, 20 inches wide from edge of fireplace.

Cooking top: an old stove top 26 inches wide and 36 inches long, with 6 lids set in 3 removable sections.

Cranes: On sides of chimney are places (eye sockets imbedded in concrete between bricks) for cranes, so that in removing the top (or lids nearest chimney) one can cook over an open fire, or with top in use as a stove.

Edging: A 9 1/2-inch ledge of brick around stove top prevents danger of anyone leaning against hot stove top, and also keeps extreme heat from person cooking.



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Then Came Spring

(From page 22)

left you wondering whether life would ever hold any problems you could not meet. You were worried about Mardy or Gordy and she told you a story from her experience of rearing twelve, way off in the country—sewing, baking, washing, ironing, mending, doctoring, mothering and praying for them; straightway you felt ashamed of your little worries. As she left your house she left you laughing and happy, just as she was. Do you find it hard to reconcile Jesus as the most popular dinner guest in all Judea? Then you should have known Mrs. McClain.

"I don't know," she used to say, "I just don't know now about some people, but I just have to thank God every morning when I open my eyes and see the light of day, for giving me a new day. I don't know about some people, but I know that I just have to." No, she didn't know or understand how people could fail to thank God, for that was her life, just thanking God while others were asking of him or questioning him. No, it wasn't exactly a halo, or was it? It was a smile so shining that it brightened up the atmosphere all round about her. And isn't that exactly what a halo does?

And so, thank God, this forgotten woman remembered . . .

GOD'S GIFTS

God gives such gifts to his children
That money could never buy;
The song of a bird at daybreak
As he soars through the boundless sky;
A jewel from the starry heavens,
A sunset at close of day,
The silvery shimmer of moonbeams
As on the waters they play;
Hearts full of joy and gladness,
Souls full of faith and cheer,
Love to brighten life's pathway,
And trust that destroys all fear;
And I pray that the Lord forgive me
When the beauty I fail to see,
When my heart grows cold and forgetful
Of the joys he has sent to me;
When faith has been turned to doubt-
ing,
And love and trust grown cold,
May I see and perceive the wonders
Of his gifts more precious than gold.

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In Everything Give Thanks!

*A Sermon by Philip Jerome Cleveland**

In everything give thanks.—1 Thessalonians 5:18.

HERE is one word that simply overwhelms us in this text. We seldom see it and yet there it is staring out at us, shining down upon us with the strength and fierceness of the noonday sun. Are we blind that we do not see it? It is that rather ordinary and yet incredible word—EVERYTHING.

Once a year we have a day set apart for the holy offices of Thanksgiving. But why are we not thankful for every day's sunlight, every night's starlight, every day's food? This is symbolic, that our thanksgiving services are few and far between. It means that gratitude has not become a steady set of soul.

"In everything give thanks." These words are wonderful enough as they flame upon us from Holy Writ; they are still more remarkable when we realize who wrote them. A lonely, persecuted, outcast-missionary of the Mediterranean penned these words of the text. He also wrote of his life story:

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren:

"In weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness,

"Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? Who is offended and I burn not?

"In Damascus . . . through a window in a basket was I let down by the wall, and escaped."

What a picture of darkness and trouble, misery, shadow, trial! Yet this is the man who writes to the Christians at Thessalonica: "In everything give thanks." We are all well aware of the sincerity of this lonely, bachelor-missionary, the wandering Jew of the Mediterranean, one of the supreme world builders of all time. And he gives us the simple reasons in the text. He is thankful because, first, this is the will of God; and, second, because this is the will of God's dear Son.

*Minister, Westminster Hill Church, Canterbury, Connecticut.

Those reasons are quite sufficient.

"Life is no series of chances with a few providences sprinkled between to keep up a justly failing belief, but one providence of God." So wrote George Macdonald.

Dare we believe that? Or do we feel that the Father's eyes do close on us at times and there are lapses of the eternal goodness? That goodness is either absolute and uninterrupted or it is capricious, spasmodic and unreliable. If it is reliable we should give thanks for everything, because God's will is being done, in us, every hour; in fact, every moment of every hour.

Who cares to say that there are times when the fatherhood of God is inoperative and the eternal goodness abdicates and we are plucked out of his protecting hand? If God is the master and absolute power and that is one of grace, then nothing can harm us and no plague can come nigh our dwelling (nothing that rates as plague); then only angels in disguise enter our doors and only love and beauty dwell with us no matter what appears to be to the contrary.

Years ago I read about a noble Christian woman whose daughter was suddenly stricken with typhoid fever and who, when the physician announced the dread nature of the illness, went upstairs to pour out her soul to God. She began her prayer in this startling manner:

"Dear Heavenly Father, I know this terrible affliction could not have come to us except for the benefits to be derived from it; and so, Father, I thank Thee for the new blessing Thou art about to bestow upon us—" Tears choked the words but the lady lived to find a quickening of religious life in her household.

What was the last earthly duty of Scotland's titanic reformer, sick and helpless and ready to die? The General Assembly requested him to examine and approve or disapprove a most unusual sermon recently preached by a David Ferguson of Dumfermline. The aged reformer read the sermon, approved its teaching and with his pen wrote these words in reference to it: "John Knox, with my dead hand but glad heart, praising God that of His mercy He leaves such light to his kirk in this desolation." Aye, in everything he gave thanks.

Dr. John Brown, famous British

scholar and preacher, writes about his devout father in one startling and thrilling passage—

"We found my father standing before us, erect, his hands clenched in his black hair, his eyes full of misery and amazement, his face white as that of the dead. He frightened us. He saw this, or else his intense will mastered his agony, for, taking his hands from his head, he said, slowly and gently: 'Let us give thanks,' and turned to a little sofa in the room; there lay our mother dead. . . . Then were seen in full action his keen, passionate nature, his sense of mental pain, and his supreme will, instant and unsparing, making himself and his terrified household give thanks in the midst of such a desolation—and for it!"

After the defeat of Montcontour, as soldiers were carrying Admiral Coligny off the field, nearly choked by the profuse bleeding of three wounds pouring into his closed visor, an old friend, who was being carried, wounded, beside him, quoted in strong voice the first verse of Psalm 73: "Truly God is good to Israel, even to such as are of a clean heart." The historian goes on to remark that this sentence "refreshed him and put him in the way of good thoughts and firm resolutions for the future." REFRESHED! The renowned soldier had risen to the summits of this text in the hour of extreme trial. TRULY GOD IS GOOD TO ISRAEL! How would we accept the quotation at such a time?

Who can describe the sufferings of Bishop Gordon, pioneer missionary to the Punjab? He was a fellow-sufferer with St. Paul and often accepted the perils of the Orient; he was celebrated as "the Christian fakir." For years it looked as though he would fail, another reap the late harvest, his sowing be unseen for a generation. Discouragement and oblivion seemed his portion. At such a time he could write: "We should be thankful if the work is ours, so that God's glory is manifest to the next generation." He could perish in the sowing and let another glean the marvelous harvest. He could give thanks, thus, in everything.

We do not give thanks for everything because we do not know the true story about everything. We see only a little of every event as only a trifle of an iceberg can be seen; the area lies hidden beneath the limitless ocean.

(Turn to page 28)

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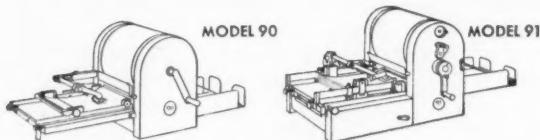
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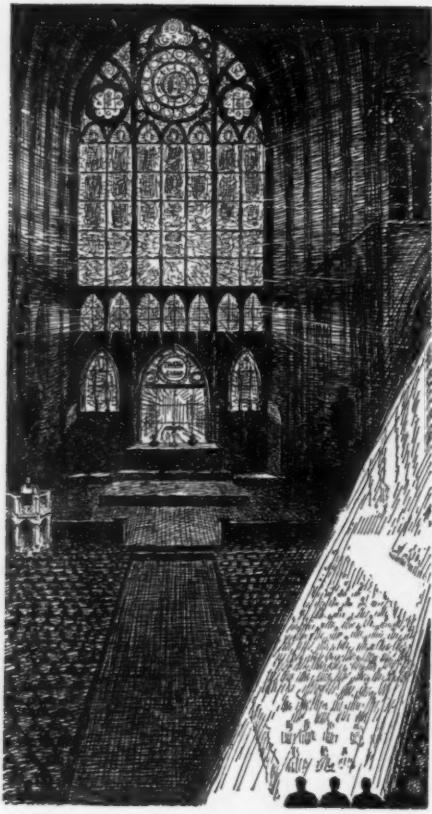
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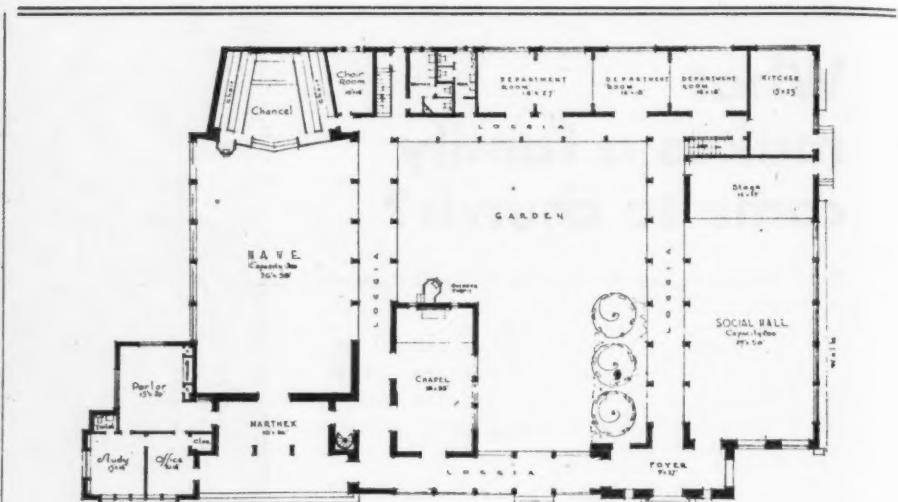
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CHURCH-BY-THE-SEA, MIAMI BEACH, FLORIDA

The front cover for this month gives the architect's concept of a church suitable for Florida's sea coast. It has the atmosphere of the open air with a garden, open air pulpit and open courts. Russell T. Pancoast & Associates are the architects. John Lawrence Yenches is the minister of the church. The above sketch shows but the ground floor. An additional floor of education rooms is planned at the rear.

In Everything Give Thanks (From page 26)

We do not see curses turned into blessings, circumstances lengthened into providences, trials turned to colossal victories. Now and then a zealous heart realizes the true state of affairs.

Among the members of the Korean Church—a center of Japanese persecution—was a young man who had recently been graduated from Waseda University, Kobe. He was thrown into a prison cell and chafed under the restraint that he could not preach to anyone; he was placed in solitary confinement whereas other Koreans were mingling with other prisoners and could preach to them. Then this youth was suddenly, unexpectedly banished to a neighboring island. He told his story later with radiant face and enthusiastic spirit.

"Just think! I had been longing for a chance to tell about Jesus to those who did not know Him and mourning because I could not preach in jail. Then God sent me off to the unevangelized on a bleak island where there was plenty of work to do, and Japan paid the fare!"

Think of Paul and Silas in a foul, inner dungeon of a Greek prison at Philippi, duly flogged, their feet placed in stocks. Then observe this verse—"And at midnight." Yes, what would be our condition, our thoughts, at midnight? Would the prisoners in the next cell listen to our groans, our tale of miseries? Why has God abandoned us in this hell? We would be mumbbling some such line.

"And at midnight Paul and Silas prayed and sang praises unto God." No wonder there was an earthquake and everything was shaken. They thanked God ahead of time for the conversion of the jailor and his household. God sent them to jail to save the jailor and his entire family, even his slaves. Soon the keeper was washing the wounds of the prisoners and setting them a feast in his own living quarters. What had the apostles to complain about?

A fine Christian woman and religious worker, Mrs. Pearsall Smith, received great enlightenment at a prayer meeting. A poor woman arose to speak, of such common dress and lean, pinched face that Mrs. Smith wondered what message she could give the meeting. The poor woman had doubted the constant care and keeping of God and prayed for help and vision. She did have a remarkable vision in a few days.

She appeared to be in a very dark place. Coming toward her was an exceedingly bright light which gradually surrounded her and everything. As the light approached a voice within it said: "This is the presence of God." While this glory surrounded her nothing could come near her—fighting armies, wicked men, raging beasts, storms, pestilences. She first shrank back in terror but soon came to appreciate, to love and welcome the light. Not a bullet could come close, or beast or marauder, except as that orb of light moved out of the way to permit it.

And she saw that, let there be ever so thin a sheet, as it were, of this

glorious Presence between herself and the most terrible violence, not a hair of her head could be touched, nor anything reach her, unless the Presence moved aside. She suddenly realized that GOD WAS IN EVERYTHING.

Do we believe that? Is God in—EVERYTHING? If He is then we can give thanks for everything, for everything that comes to us comes through and by him, to whom be glory and praise, now and evermore.

We can even thank God for afflictions and chastisement. James Gilchrist Lawson has told us about Robert and what an exceptionally affectionate child he was to his mother. Sometimes after he had been corrected for little misdeeds he would say with quivering lips: "Thank you, mamma, for trying to make Robert a good boy."

Do we ever thank the dear, kind Father for trying so hard to make us good? Whom he loveth he chasteneth. It is LOVE that wields the rod that descends; it is a face of unutterable affection that looks upon our discipline. We can give thanks for such a wise and kind Father, one who will not let us be lost and spoiled and thrown aside.

IN EVERYTHING! Thanksgiving cannot suffer any major interruptions. One must be thankful in spite of time, tide, circumstances, the power on the throne, the king's edict.

There is a remarkable instance of the intrepid and incurable habit of thanksgiving in the book of Daniel. The heroic warrior of heaven is now along in years and in a foreign king's court, amid intrigues and paganism and evil. Disaster suddenly loomed; to deny him his fellowship with God, to strike down his hour of prayer. Jealous, hateful courtiers persuaded the king to sign a decree that whoever made a petition to anyone except King Darius would be cast into a den of lions. What lone, aged white-haired exile could stand against this brutal order?

Well, let us read from the amazing and heroic record.

"Now, when Daniel knew that the writing was signed, he went into his house, and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." There was no interruption of his thanksgiving program; no royal edict swerved him from his purpose. In the midst of that howling blackness, surrounded by disaster, with a horrible threat over his head, he knelt before high heaven and GAVE THANKS.

We hear so many complaints on all sides—against the weather, the times, the strikes, the high cost of living, the

(Turn to next page)

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In Everything Give Thanks

(From page 29)

world situation; we complain over a pound of butter or meat or sugar. I fear we are a million miles from the program of St. Paul.

We do not live in the language or in the atmosphere of the New Testament. I do not know in what atmosphere we live or where we get our knowledge; but we fail to live up to the sublime experience of the gospel's message, thanking God at all times for all things.

One no sooner gets acclimated to the air of the gospel and the New Testament before one realizes that he is in something wholly new; he is not and has not been familiar with it; it is new cloth, new wine, a new song, to borrow New Testament phrases. His neighbors, his friends, his radio, magazines, books do not know it. Who attempts to give thanks for everything that fills any day or night?

When first working on this message my attention was drawn to a radio program. A commentator narrated Dame Nellie Melba's final appearance at Convent Garden, England.

Melba was 67 years of age and to a huge gathering of friends and musical devotees she made a short address following her concert. I listened to an exact transcription of that message, ending in a flood of tears.

"I want to thank God for this place. I want to thank the managers of the Garden for their kindness and consideration; I want to thank the orchestra; I want to thank the public; I want to thank all my many friends"—and so forth. She tried so hard not to omit anyone or group to whom she was indebted. Her sincerity and whole-heartedness, her desire to acknowledge her obligations to one and all; her radiant and magnanimous spirit, they were tremendously impressive. "All things come to an end," she confessed solemnly, then blessed her hearers. With her love and tears and thanksgiving upon them, she left them, to live five years more, her heart a bubbling fountain of gratitude. I was never in my life more aware of this text of the apostle's than when listening to the recording of that memorable event; it was a superlative and majestic manifestation of the spirit and counsel of St. Paul.

IN EVERYTHING GIVE THANKS. That is a transcendent statement. But he had a transcendent gospel. It means something for us to take upon ourselves the vows of Christ, to pick up the Bible, to read about Jesus, to accept his teachings, to welcome the air and challenge of the New Testament. The tragedy of these days is

(Turn to next page)

Vignettes of An Ecclesiastical Rebel - II

by William A. Leach

In my first story in this series, I tried to give something of an explanation of why my father was an ecclesiastical rebel. He had a dislike for ecclesiastical officials and didn't trust them very far. There will be some other incidents of this nature in the current series. But for this issue, we are going to a church building.

You will recall that I mentioned that father had learned the trade of a carpenter. Happy was the church in those pioneer days which could get a carpenter for a pastor. Not alone could he preach the sermons on Sunday and call on the families during the week but he could lead in building the church or parsonage or keeping it in repair. Lumber was cheap. A pastor handy with tools was a great asset.

Methodist preachers, in those days, moved often. More preachers were not carpenters than were. There was usually an opportunity to use the tradesman's skill in the name of the Lord and father was usually willing to oblige. I don't think that he cared much for pastoral work. He liked the pulpit work. But if it was the same with the church, he would rather do carpenter work around the church or parsonage than to make the routine round of pastoral visitation. The trouble with that program was that usually the churches expected him to do both.

The tradesman's skill helped out in other ways. When payment of the church salary was delayed, he took his tools and went to work at carpenter's pay. Such work helped the family income. Life was comparatively simple when compared with 1947. Our family always ate well though salaries were small. Father occasionally secured an appointment which paid him \$900 a year and parsonage. But more often, it was \$600, \$700 or \$800. Money salary was not a good criterion. A country preacher with fifty dollars a month, with pasture for his horse and cow, his own meat in the pen and on the hoof, ate well. But there was very evident class distinction in the annual conference. The \$1500 men didn't have anything to do with the \$800.

But for this month, I started out to tell you about a church which has one window which will not open. Fath-

er was on one of his perennial remodeling jobs. In this, six stained glass windows, three on each side, were being placed in the church. The windows were inexpensive. Father went to Rochester and ordered them. They came in two sections. Either sash could be installed to open on an axis, or, the window could be set in solid so that it could not be opened at all.

A committee from the church volunteered to make the installation. It was made up of a half dozen good craftsmen. Working together, they would have made short work of the window installation. Most of them had other work so they could not give full time. So, it was planned to do most of the work nights.

"If you can find some time during the day to do the fitting," they told father, "we will come in the evening and put them in in a hurry." Father went ahead and prepared the windows and did the fitting. Several days he gave attention to it, expecting that his committee would come each evening. But no committee came. Then he began to install the windows. One by one, they went in. Carefully fitted, the upper sash turned with the pull of a cord. There would be plenty of direct ventilation. Five windows were installed, the sixth was in place. I came home from school and went to the church. I found Father putting in the last window. But instead of dividing the sash for ventilation, he nailed the window solid. I thought that he was making a mistake and called his attention to it.

"Will," he said, taking me somewhat into his confidence, "I know just what I am doing. I have waited all this week for a committee to come and help me fit these windows. But the men have stalled and made all kinds of excuses. It is just the case of 'letting George do it'. I never saw such a lazy, good-for-nothing group. You could count on their wives to help if they were able but these men are too lazy to lock their own doors. I have fitted five of these windows. This one I have nailed solid. Next summer they will be hollering about the heat. Let's see if they will have gumption enough to get together to do something

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In Everything Give Thanks
(From page 30)

that being a Christian means so little; no longer do Christians amaze and astonish the world.

The challenge of this hour is for a deeper realization of God, a greater reliance on prayer, a vaster knowledge of the Bible, a nobler experience of Christian fellowship, because it is impossible to live a life of constant and beautiful thanksgiving without God's sustaining grace, the Master's aid, the Spirit's empowering presence.

The Rev. E. Bickersteth in his last illness observed: "This is a sweet direction, IN EVERYTHING GIVE THANKS. There is more divinity in that verse than in all the Fathers. It is a bit of gold which enriches. They talk about the gold of California, but the gold of that land is good."

That is a beautiful way to end a successful and fruitful Christian life, by writing that glorious text across all the pages and with that verse in heart and soul going forth to meet the everlasting Sunrise.

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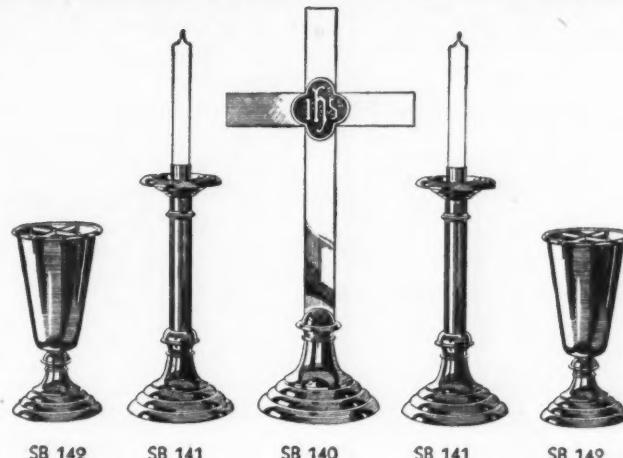
Green Lake, Wisconsin—The first motion picture produced cooperatively by Protestant denominations was shown here at a special preview. It was dedicated to Christian service by more than 300 religious leaders of twenty-five denominations from the United States, Canada and Puerto Rico.

Entitled, "Beyond Our Own," the film, a 16 mm. sound production, was sent by plane to be viewed at the fourth international workshop in audio-visual education, which met here for a week under auspices of the International Council of Religious Education.

The Protestant Film Commission, representing 13 major denominations, financed and produced the movie which tells the story of a man who lost himself in his business affairs and found himself through the help of his missionary brother. It is being distributed in 100 cities by the Religious Film Association, New York City, and its 20 major denominations.

"Beyond Our Own" will be shown for the first time November 10 in these cities, scattered from England to Australia, according to Paul F. Heard, executive-secretary of the Protestant Film Commission.—R. N. S.

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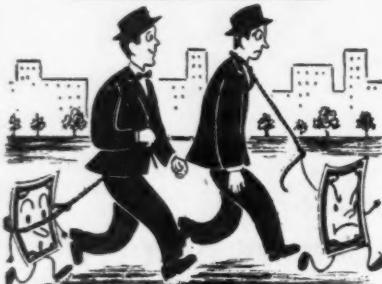
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Vignettes of an Ecclesiastical Rebel

(From page 30)

about it."

We didn't have to wait until the next summer. Father was great on dedications and the remodeled church was properly blessed. The committee which was to have helped with the work had a full attendance. The entire membership turned out and brought many friends. All thought the windows were beautiful. The day was hot and it was necessary to get all the ventilation possible. But one window did not open. I saw a couple of the committee members eyeing it to see the cause.

I told father about that at the dinner table. "I'll bet that they will fix that in a hurry now," I said.

"Not that bunch," said father. "I've got this church fixed up so I will probably be moved at conference. But if you will come back here five years from now, you will find those men will still be sweating but have done nothing about the window."

It was much longer than that before I got back to that community. Father was right. He was moved. It was one of the committee members who suggested to the presiding elder that Mr. Leach had been negligent in pastoral work and it might be wise to move him.

But twenty years later, I did drive through the little community. It was Saturday afternoon and the church doors were open. Someone was dusting it for the services of the next day. I remembered the incident in this vignette and decided to see the window. A hard working woman was cleaning the room. All of the windows were open except one. The worker looked very warm.

"Wouldn't it help you if that window were opened?" I said.

"I think someone who built this church was crazy," she said. "Why should they make all the other windows open but not this one. That looks silly."

"It is silly," I said. "Why don't you take the matter up with the trustees. They could fix that window in a half day."

She shook her head. "No, the time to do those things is when a church is built. Things never get fixed up after that."

Yes, dad. You were right.

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A Specific for "Meeting-itis"

By Albert E. Simms*

Any fully organized evangelical church with several hundred members finds itself concerned with a multiplicity of meetings, conferences and services which elicit the interest of its members.

Calvary Baptist Church in Newport News, Virginia, of which I am the pastor, has over a thousand members and is just about as fully organized and active as churches come to be. Last year we took account of ourselves and found that our present set-up calls for some three dozen regularly scheduled meetings and services every month. In addition to these we found that there are many class and committee meetings and many group socials and parties and many weddings and other special activities from time to time.

We remembered that there are only thirty days to the average month; and we reasoned that, with as many things as this going on and with these "goings-on" set by so many different individuals and groups, it was not surprising that we had conflicts occasionally. And yet we realized that such conflicts, which cause a division of interest and perhaps a conflict of loyalty, are not desirable and should be avoided.

Finally we worked out a plan which has largely eliminated this problem—a plan which will be of great practical help to any church suffering from "meeting-itis."

Each month, our church secretary, (any individual could do it) takes a piece of poster-board about 14 x 22 inches and rules it off in blocks, similar to a monthly calendar sheet. Across the top (on the long side, that is) the name of the month is lettered. In the upper left-hand corners of the blocks are lettered or pasted the numbers of the days. This gives a block about 2½ x 3 inches for every day in the month. Then we write in, in clear script, the meetings which are to occur on each day, including Sundays. Not only do we include meetings of a purely local nature, but we also list activities of our district and state associations to which our people should give support and cooperation.

Then this completed "Calendar of Activities" is posted on the main bulletin board of the educational building and our people are asked to consult this calendar for open dates before setting other meetings. They have cooperated beautifully. One of the ad-

*Minister, Calvary Baptist Church, Newport News, Virginia.

vantages of this system is that when other meetings are set, they can be reported to the secretary and she can write them in easily.

Another valuable service which this calendar has performed which we did not anticipate is that rendered to the building committee. Each Sunday it is a simple matter for the chairman of this committee to hold a brief conference with the janitor before this calendar and to give him definite instructions about use of the building during the week days.

Our secretary facilitates her handling of the calendar of activities by preparing, at the beginning of the year, a typewritten list (by months) which includes every anticipated activity of the church. In connection with the preparation of this "master-calendar," we set the dates of our revivals, training classes, elections, budget preparation and adoption, every-member canvass—even the Christmas activities. This "master-calendar" is kept in the church office for ready reference. It is changed from time to time, as necessary. Our leaders are able to call the secretary and "clear" their dates for meetings; and our young people can "engage" the day desired for their wedding. Each month, the actual calendar-board is prepared from this list and placed on the bulletin board two weeks before the first of the month.

This convenient calendar of activities has done more than any other one thing, perhaps, to unify our program and to simplify the arrangement of our activities.

TAKE THE BIBLE AND READ IT

When the Roman Empire was breaking up in the fourth century, a young college professor by the name of Augustine was worried over the national outlook and unhappy because of the sinfulness of his personal life. One day in Milan he heard a group of children, who were playing in a garden near his home, sing, "Tolle lege, tolle lege," which means, "Take up and read, take up and read." The words reminded him of his Bible, probably given to him by his mother, who was already a Christian. It was in his room. He went in and opened it at the verse, "Put ye on the Lord Jesus Christ." He gave his life to Christ and became a new man. Later he was made a bishop, and largely because of his leadership Christianity was kept alive after Rome went to pieces.

Are you worried and unhappy? Take the Bible and read it. You will find a new source of joy, and the power that can make you a leader for righteousness. Walter Dudley Cavert in *Remember Now*; Abingdon-Cokesbury Press.



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Preach It Again!

by Donald B. Howard*

PASTORS return from vacations with the texts or topics for their fall preaching chosen. Metropolitan pulpits often use their month(s) off to sketch the themes of their messages for the entire year. Because the prospective sermons will have to be mimeographed for mailing to radio listeners requesting copies or are to become chapters in next year's books, these parsons return to their studies with many of them written, for each of the thirty messages is new.

But must the parish preacher bring from forty to fifty new sermons in a twelve-month period? Some pastors try to meet so immediately their hearers' needs that their speaking programs are tailored and unique. There is, however, far less originality in preachers than our conceit would like to make us think is the case. Using judgment and not simply being lazy, there are some who repeat sermons originally prepared for previous parishes when our congregations have the same needs.

We rarely use identical outlines, as the doctor may slightly vary his prescriptions for two patients having the same disease. We temper our "old," "original" sermon to the present condition we would cure.

Thus to "turn the barrel" avoids the weaknesses which evoke the bad connotations of this metaphor, stale ideas and perfunctory delivery. Hackneyed truths, slovenly organized and professionally mouthed, are dead ducks before a bead has been raised on them. So is "the word of God . . . fettered" (2 Timothy 2:9) and "fault . . . found with our ministry" (2 Corinthians 6:3). But needed truths, even when trite, arranged to lead their hearers to individual verdicts and uttered with unction, make his preacher the vicar of Christ to his congregation. Then is he "one approved, a workman who has no need to be ashamed, rightly handling the Word of truth" (2 Timothy 2:15).

Granted that a sermon must be fresh, both from the preacher and to the people, it does not follow that one new to him will not be dull to them or that an old one to him will pall on them. As the versatile minister who introduced *Church Management* to me nineteen years ago, Prof. William L. Stidger, tells homiletics classes, "Preaching—real preaching—is never dull, but some preachers are. Those men don't know that the Gospel is good news" (with equal emphasis on the "news")

*Charlotte, Vermont.

and the "good"). When we take the Life to lives† with the clearest thinking, largest sympathy, finest artistry, and deepest insight and dependence we can attain, our "hungry sheep look up, and are" fed.

Indeed they may be better "fed" than if their pastor creates a new sermon every time they worship. In the first place, the solution of their problem will resemble that for an earlier congregation. As much of the outline and illustrations as were pat then will be effective now. Any parts which proved to be duds he now puts in that sermon's limbo. By the same token he polishes the successful points, profiting from his experience with them (2 Thessalonians 5:21). He has been noting ideas and examples as he has observed people and read, and slipped them into the folder for that message. When therefore he sits today to prepare Sunday's sermon,† he can write one which will feed Christ's sheep (John 21:17) better than ever.

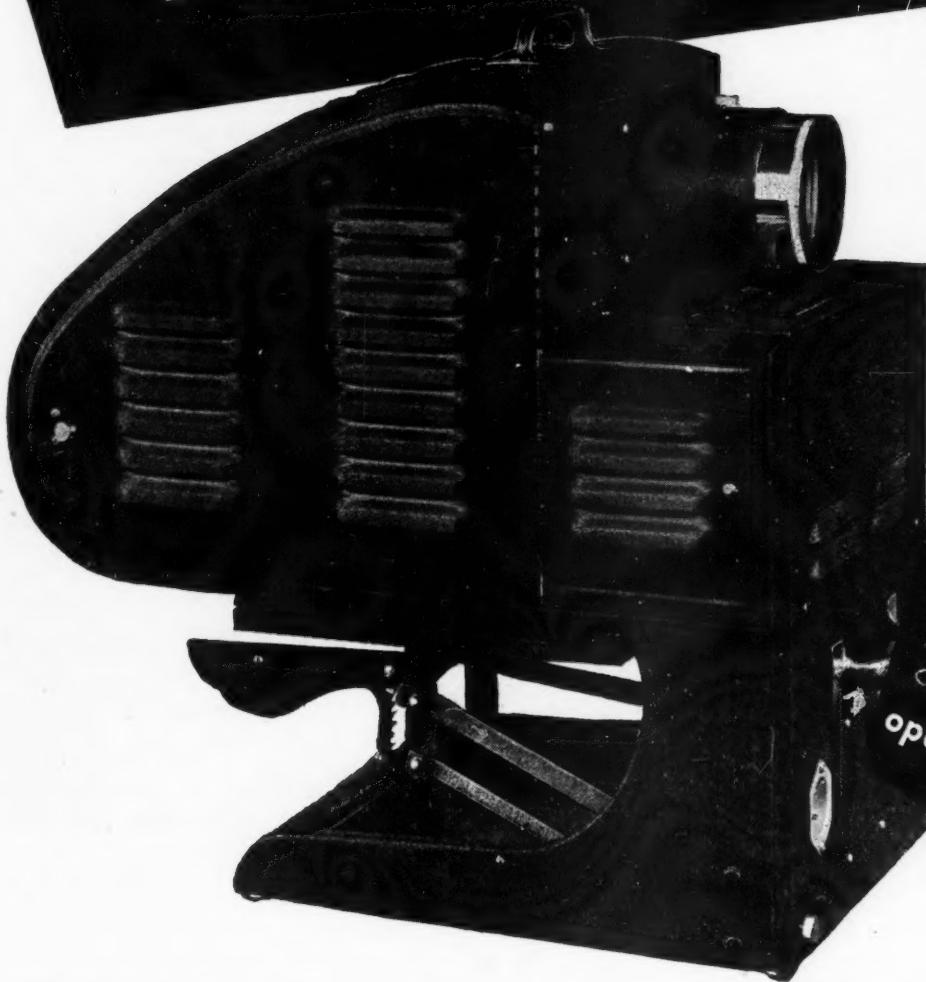
Russell H. Conwell founded Temple University with one lecture, "Acres of Diamonds." Editor William H. Leach has brought us sermons which Drs. Clarence E. Macartney and G. Campbell Morgan have repeated many times. If one contemporary play, "Life With Father," can have more than a thousand consecutive performances on Broadway, if Chautauqua and other lecture courses and forums can draw audiences, and, if Advent for some Christians is incomplete without participation in Handel's *Messiah*, why should preachers of the Gospel hesitate to revive their worthwhile productions?

O, there always is the brother who will testify that the best loss he ever had was when fire destroyed his "barrel of sermons." Perhaps it was a boon to mankind that his sermons did go up in smoke. But it is more likely that more than once his loss proved as final as that of their household effects to a family or of the manuscript of *Sartor Resartus* to Thomas Carlyle.

Next month in "Some Texts I Have Known" our editor will let me tell how I have lost some good sermons in my file.

†Assuming that we do it as our Master did when the work of a sower within sight of his hearers he told his parable of the soils, Mark 4:3, and as Prof. Richard C. Cabot used to lecture to us in his course on "Human Relations" at Harvard (put in permanent form in his "Meaning of Right and Wrong," ch. 6, esp. p. 139, and in his (with Chap. Russell L. Dicks) "Art of Ministering to the Sick," pp. v and 13-6; see as well such volumes as "Effective Preaching" edited by Bp. G. Bromley Oxnam, pp. 7-10, 17, 26-9, 93, 152-3 and 156-73.

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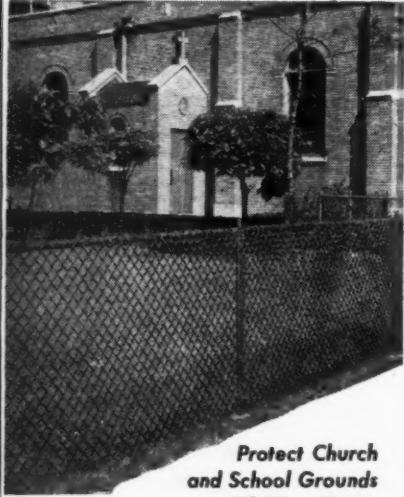
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Biographical Sermon for October

Theodore Roosevelt—Progressive President
by Thomas A. Warner

Only be thou strong and very courageous.—Joshua 1:7.

THEODORE ROOSEVELT was born October 27, 1858. He died in 1919. He was the twenty-sixth President of the United States. At the age of twenty-three he was elected a member of the New York State Assembly. Then in turn he became Police Commissioner of New York City, Assistant Secretary of the Navy, Governor of New York State and a lieutenant-colonel in the Spanish-American War. He organized and commanded the famous Rough Riders.

Mrs. Douglas Robinson, Roosevelt's sister, said: "It was exercise that saved my brother's life. When he was a tiny child he was so ill with asthma that no one thought he would live, but my father said Theodore must live. He fitted up the third story of our house as an open-air gymnasium. There we played all day. I remember once when my father arrived on the scene just as Theodore and I had fixed a see-saw over the balustrade and my brother was just climbing out on the end that hung over the courtyard three stories below."

"The boy is not worth anything if he is not efficient," said Roosevelt. "I have no use for mollycoddles, I have no use for timid boys, for the sissy type of boys. I want to see a boy able to hold his own and ashamed to flinch. But as one element of his ability to hold his own, I wish to see him contemptuously indifferent to the mean or brutal boy who calls him sissy or a mollycoddle because he is clean and decent and considerate to others."

Roosevelt had a vivid personality. One of his children said: "If father goes to a wedding he wishes that he were the bride, and if he goes to a funeral he wants to be riding in the hearse."

A sculptor, desiring to get a life mask of Roosevelt, sought the help of Mrs. Roosevelt. "How long would it take to make the cast?" she asked. "About twenty minutes," he replied. "Then that settles it," she said, "no human power could induce my husband to remain still twenty minutes."

Jacob Riis related an interview of Roosevelt with Julian Ralph, when as Police Commissioner of New York he was stirring up the city. "What would

you say to the young men of our city if you could speak to them with command today?" asked Ralph. "I would teach the young men that he who has not wealth owes his first duty to his family. But he who has means owes his to the state and it is ignoble to go on heaping up money. I would preach the doctrine of work to all, and to the men of wealth the doctrine of unremunerative work."

Roosevelt was keen. A reporter said: "The man who goes to Roosevelt for information is sure to give more than he receives. If a man is worth Roosevelt's time at all, Roosevelt makes use of him. He is said to be fond of talking, but he can listen and he absorbs all there is in a man in a short time, or at least all that he wants to know."

Roosevelt was eclectic. When he was asked if he had counted on the effect of his policy on politics, he replied that as President of the Board of Police Commissioners he knew nothing about politics, that it was his business to see the laws enforced, and enforced they would be as long as he was in office.

When a delegation came to him and complained that he was a Puritan and was discriminating against Catholics and foreigners, he said: "I know no creed in the public business. I meet you here as Americans and I do not meet you on any other footing."

In an address in 1910, Roosevelt said: "I am against the poor man who is guilty of the crime of lawless violence, and when it is in my power I shall try to punish him for his misdeeds just as, whenever I have the power, I will join with those that see to it that the corrupt man of wealth is good—not because he likes it, but because he has to be."

Roosevelt said on one occasion: "The Decalogue and the Golden Rule must stand as the foundation of every successful effort to better either our social or our political life."

Roosevelt made many enemies. When Governor Vardaman was defeated as a candidate for the United States Senate, he was very bitter. He said: "I would rather be under the old Stars and Bars with Jefferson Davis as President, than under the flag of the Union with the unspeakable Roosevelt as chief executive."

Roosevelt was appreciative. Before he started on his African trip, he vis-

ited Mrs. Mary Ledwith, who was living in a small room of a tenement. She was eighty-four years old. For forty-nine years she had been the nurse of the Roosevelt children. He rushed across the room, kissed her on the cheek and embraced her.

When he returned from his African trip, he shook hands with everyone of the passengers on board. He completed his round of the ship by visiting the stokehold and shaking the grimy hands of the stokers.

At the time of Roosevelt's death, Mr. Talbot, a member of the Chicago Theosophic Society, said he had no doubt that Roosevelt's spirit had achieved prominence in world affairs in other generations. He declared that his present status is even greater than in the past ages, for it has grown with the experience of each physical life.

He asserted that a study of Roosevelt's character shows that he developed his greatness only through many ages of training. "He is a great astral master, a master of men in every period in which he has appeared. I do not have at hand the astral name for Roosevelt, but he probably lived in the person of Alexander the Great or Julius Caesar." That would have pleased Roosevelt.

JAPANESE CHRISTIAN WORKERS HOLD CONFERENCE

Tokyo—Regarded as the most significant meeting of its kind since the end of the war, a conference of Christian workers at Yumoto considered for six days the problem of how the churches of the world can help Japanese Protestants.

The conference issued recommendations stressing that trained personnel are needed in new fields such as prisons, farm areas, fishing villages and industrial communities. This personnel, the delegates agreed, should include men and women, both scholars and evangelists, who can serve long or short terms.

Other needs emphasized at the sessions included:

Establishment of Christian centers in large cities; material gifts such as organs, bicycles and trucks; and books and paper for evangelistic purposes.

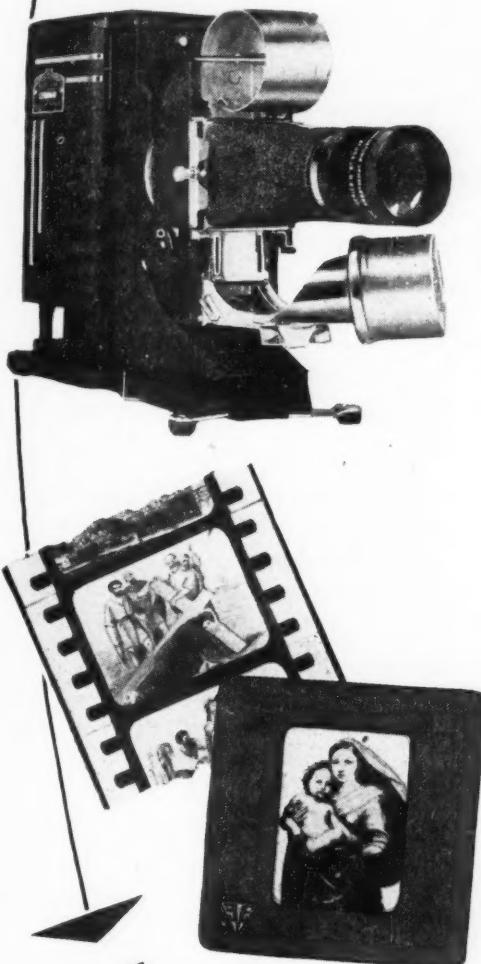
The conference approved the following recommendations:

Trained social workers be requested from America; scholarships be provided for training social workers; a league of social workers be organized; a college of social service be created; and 30 additional quonset huts be requested for Christian social work in cities, farms and industrial centers.

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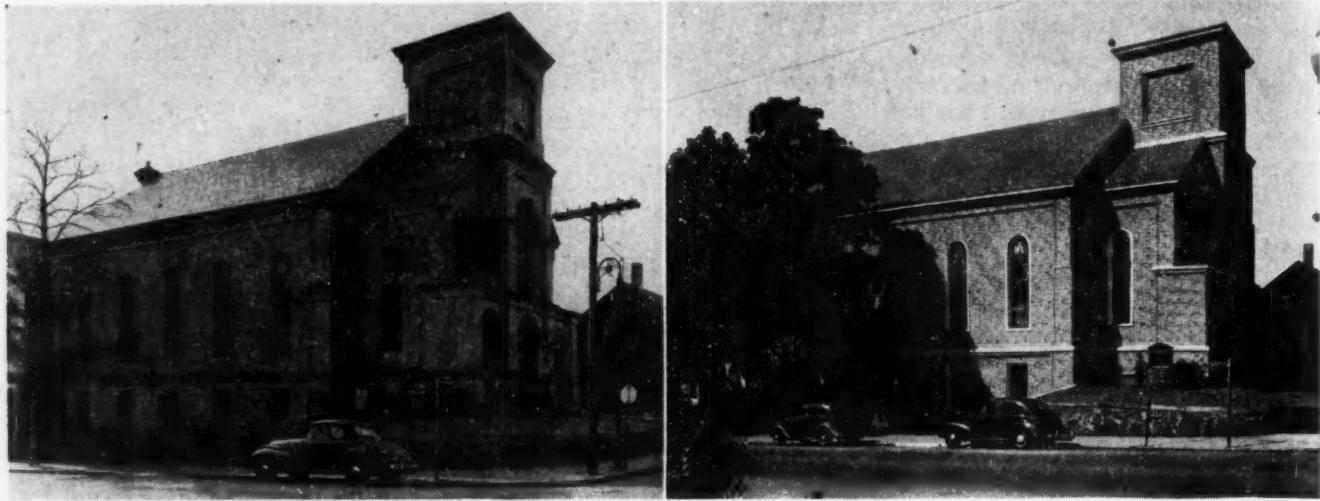
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* * *

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. John 11:25, 26.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Corinthians 5:1.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. I Timothy 6:7.

* * *

Let Us Pray:

Dear Father, listen to our prayers this day. Comfort the hearts of those who mourn their dead. Lead us through this service of commemoration to the realization that those who have served their nation which fought in a righteous cause are close to thine own heart. Amen.

May we listen to the words of Holy

Writ given to us for our comfort and admonition.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—I Thessalonians 4:13-18.

* * *

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told

you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:1-6.

* * *

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.—Revelation 21:1-5.

Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be world, without end. Amen.

At this point it would be well to give the name of the hero who is buried, his family connections and an history of his military service.

(Turn to page 40)

You've asked for it...

HERE. IT IS!

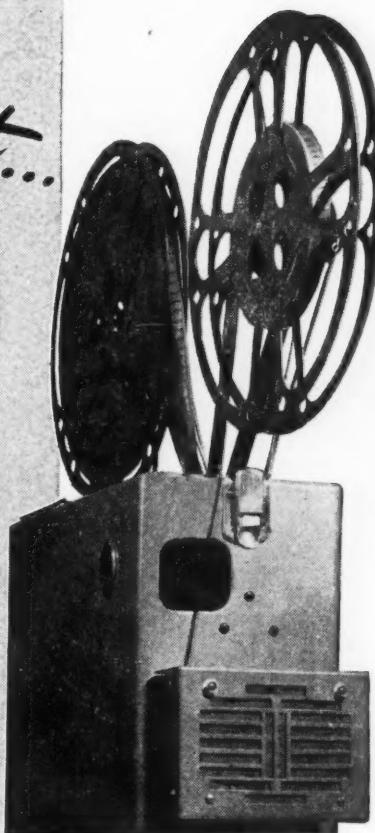
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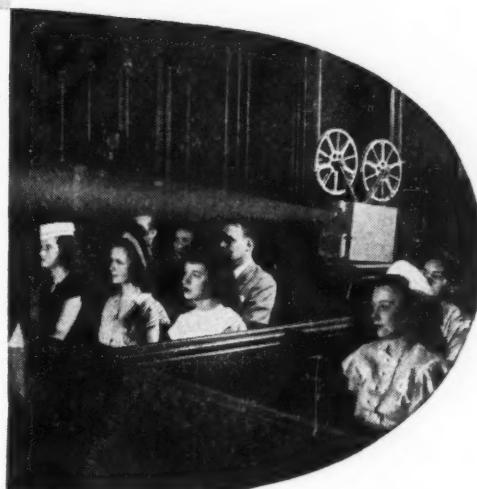
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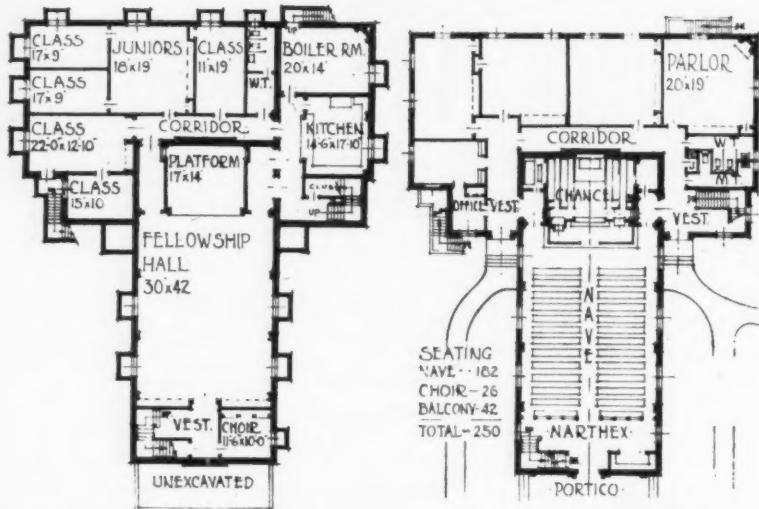
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Wenner and Fink of Philadelphia are the architects for this church which seeks to give complete worship, educational and social facilities to a modest sized congregation. A small balcony, above the rear of the nave is not shown in the plans.

A Memorial Service

(From page 38)

If desired a military unit may sound taps as the body is lowered into the grave. The minister reads the committal service.

An address, if desired, may follow the lowering of the body.

* * *

Prayer

O God, by whose grace Thy people gain courage in the way of the heroes of the faith, we lift our hearts in gratitude for all who have lived valiantly, and for all who have died bravely for truth and liberty and righteousness. Especially do we thank Thee for the heroes of the common good, who suffered and made trial of bitter sacrifice in achieving the freedom of religi-

ous worship and the measure of social and political and economic liberty we enjoy in this good land. God of our Father, help us to prize highly, and to guard very carefully the gifts which their loyalty and devotion have passed on to us. Grant to us the gift of a living and vigorous faith, that we may be like the heroes: that we may be true as they were true, that we may be loyal as they were loyal, and that we may serve our country and the cause of pure religion all the days of our lives; and grant that we with all those who depart hence in the faith of Thy holy name, may wear at last the victor's crown. (From Army and Navy Hymnal.)

O God, we ask that Thou will grant peace and understanding to those who this day mourn their hero dead. May

they gain strength through the realization that their loved ones died that our nation might be stronger and better and that the cause of Christian living might be made more firm for the generation to come. Amen.

Benediction

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

ALL GOD'S CHILDREN

One memorable Sunday not long ago I stood with a group of devoted Norwegians around their king in one of the great churches of Oslo and took part in the singing of that magnificent old hymn, "A Mighty Fortress Is Our God." I could not understand the words, but the tune was familiar and I could not escape sensing the deep feeling and earnestness of the people.

The following Sunday, the experience was repeated. This time in one of the great churches in the Hague, where Queen Wilhelmina and a throng of her sturdy citizens are accustomed to worship. The language was different but the tune and the spirit of the occasion were the same.

A little later I helped to sing the same hymn—this time in French, in John Calvin's historical old church in Geneva and again with the same results.

Whenever devoted people gather together in their temples to worship God, to read the Scriptures and to sing the fine old hymns that belong to the entire Christian tradition, the effect is the same, without regard to language, race or creed. One of the great evidences of the validity of Christianity is the fact that the experience of worship and the results flowing therefrom is reproducible in any clime, anywhere, by any people, at any time. From *Friends Intelligencer*; Article by Howard E. Kershner; Friends Intelligencer Association.

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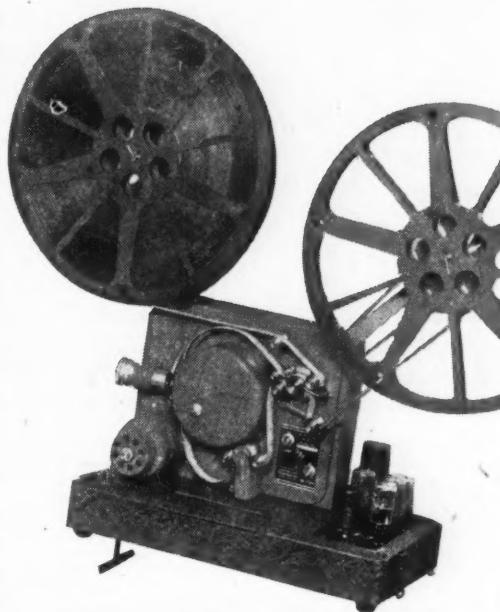
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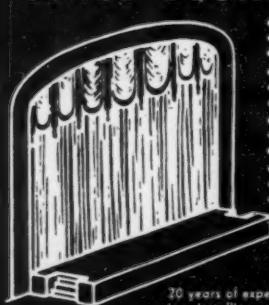
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MAJOR CHURCH FIRES, THEIR CAUSE AND LOSS

Boston—Some of the major church fires during the past year, with cause (if known) and loss were listed by the National Fire Protective Association here as follows:

Date	Church	Location	Cause	Loss
1-17-46	Catholic	Grand Anse, N.B.	Defective wiring	\$251,000
1-19	Methodist	Fairhaven, Mass.	Under hot-air furnace	Est.
1-25	Catholic	Burlington, Iowa	Ignition decorations	50,000
1-26	Baptist	Richmond, Va.	Originated on roof	58,215
2- 3	Catholic	Summerside, P.E.I.	Probably overheated pipe from coal furnace	100,000
2-14	Methodist	St. Clair, Mich.	Undetermined	135,000
2-15	Baptist	Providence, R.I.	Originated in boiler room	60,000
2-16	Presbyterian	Whiteland, Ind.	Overheated or defec. flues	7,228
2-17	Methodist	Kings Mountain, N.C.	Overheated furnace	51,000
2-20	Catholic	Sarnia, Ontario	Overheated furnace	18,000
2-21	Catholic	Montreal, Quebec	Probably cigarette	8,500
2-22	First Christian	Washington, Pa.	Explosion steam boiler	Small
2-23	Methodist	Cleveland, Ohio	Unknown	200,000
2-24	Congregational	Cranston, R.I.	Short circuit in organ	30,462
3-12	First United	St. Thomas, Ont.	Electric wiring	80,000
3-19	Methodist	Philadelphia, Pa.	Unknown	53,930
3-28	Calvary Church	Lower Harmony, Pa.	Believed Ignition of leaves under church	10,000
3-30	Catholic	Lockport, Ill.	Spontaneous ignition of painter's rags	62,000
4- 3	Catholic	St. Hyacinthe, Que.	Lighting	75,000
4-28	Methodist	Worth, Ill.	Defective furnace	10,000
5-14	Community Church	Barre, Vt.	Exposure-dwelling fire	Considerable
5-15	Scientist	Lexington, Mass.	Heating	5,000
6-25	Presbyterian	Elizabeth, N.J.	Unknown in attic	200,000
7-11	Catholic	Storrs, Conn.	Unknown	16,500
7- 1	Presbyterian	Franklin, Pa.	Unknown	250,000
7-19	Baptist	Pomney, N.Y.	Lightning	Total
7-25		Houston, Texas	Undetermined	5,100
8-29	Synagogue	Fort Worth, Texas	Probably cigarette	105,000
9-21	Methodist	Lancaster, Pa.	Unknown	161,132
9-28	Catholic	Elmhurst, Ill.	Unknown in kitchen	73,000
12-26	Trinity Church	Canton, R.I.	Oil-burning furnace	29,000
12-29	Baptist	Dallas, Texas	Stoves too near woodwork	88,598
11-13	Catholic	Montreal, Que.	Unknown	300,000
1-14-47	Catholic	Buffalo, N.Y.	Workmen using gasoline blowtorch	300,000
1-19	Methodist	Covington, Ky.	Defective chimney	50,000
1-23	Congregational	Concord, N.H.	Ashes ignited timbers	36,000
1-28	Salvation Army	Odgen City, Utah	Defective flue	47,500
2- 1	Catholic	Prince Albert, Saskat.	Basement	60,000
2- 5	Methodist	Riverside, Cal.	Overheated furnace	78,000
2- 5	Episcopal	Peoria, Ill.	Janitor thawing out pipes in basement	75,000
2- 9	Christian Church	Quakertown, Pa.	Near heater	30,000
2-10	Evangelical First Christian	Georgetown, Ky.	Overheated or defective gas furnace	Est.
2-23	Baptist	Harlan, Ky.	Defective furnace	280,000
2-24	Catholic	Utica, N. Y.	Unknown	150,000
2-24	Catholic	Jackman, Me.	Unknown	210,000
2-24	Presbyterian	Weedsport, N. Y.	Overheated furnace	150,000
2-25	Anglican	Burssels, Ont.	Unknown	Not known
2-26		Waterbury, Conn.	Overheated furnace	30,000
			Unknown	150,000
2-28	Methodist	Annapolis, Md.	Overheated furnace	Est.
3- 2	Methodist	Lancaster, S. C.	Unknown	3,000
3-26	Methodist	Cleveland, Ohio	Defective wiring in organ	Not known

Boston—Damage caused by fire to churches in the United States during the past year will run as much as 20 per cent above the \$4,800,000 loss suffered by edifices of 30-odd denominations in the previous year, according to estimates made by Warren Y. Kim-

ball, fire record executive of the National Fire Protection Association here.

In 1945 there were 2,400 church fires in the United States and the Association's records now indicate there were probably at least 400 more fires in churches during the past year.

In estimating church fire losses, Kimball pointed to a new and growing danger—that of possible retaliatory acts by subversive agencies against militant churches that speak out against un-American activities.

"We are not making that statement to alarm the churches but to urge them to take greater measures of protection because of the trend of the times," he declared.

"Churches today are as popular a target for the pyromaniac as they ever were because of spectacular possibilities envisioned by persons so inclined," the national fire official warned.

A noticeable change in attitude by church officials toward greater fire protection has come about during the past year, he pointed out, "but we still have a long way to go."

"Church authorities are more sympathetic toward adopting protective measures but there is a decided lack of information and much remains to be done to bring the potential danger into greater prominence."

Records thus far compiled show the traditional trouble spots still exist in too many of the nation's churches. Heating plants and those parts of churches around the organ loft, with outmoded electrical equipment, caused a great percentage of fires in houses of worship during the past year.

"We still urge churches to consider the ideal manner of safeguarding their heating plants—by locating them in fire-resistant structures outside the main building or doing the same in the church basements," Kimball said. "If we could eliminate this danger one of the greatest sources of church fires would be overcome."

"Church fires occur on an average of three each day in the United States. Fire, like rain, falls upon the just and unjust, in accordance with the natural laws, and churches are daily paying the inevitable penalty for improper construction and indifference to fire protection and fire hazards."

"People are beginning to realize the difficulty of replacing these structures, because of building material shortages, to say nothing of the historic and sentimental value of churches."

"The minimum of protection for any church is a good automatic alarm system that will attract attention to the fire at the outset and sprinklers placed in hazardous areas of the buildings."

Mr. Kimball said several churches in Canada during the past year were saved from destruction by having either or both of those protective devices.

He said fire officials are amazed at the number of churches that are left unattended during the week, with little

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or no attention paid to them.

Strangely enough, the Association official explained, there has been little loss of life in church fires during the past year, despite the hazards of lighted candles, flimsy decorations, processions, delicate costumes used in church affairs, and similar factors.

He said ordinary good housekeeping in most churches, caution in use of candles, cleaning up after socials, refraining from forcing heating plants,

and simple precautions against fire that are exercised in most homes, would cut down the annual national toll tremendously.

Church fires are among the most difficult to fight, Kimball pointed out, because of the nature of church construction—high vaulted roofs, plenty of room for drafts in concealed spaces in the walls and the lack of automatic alarm facilities, which enable the blazes to get good starts.

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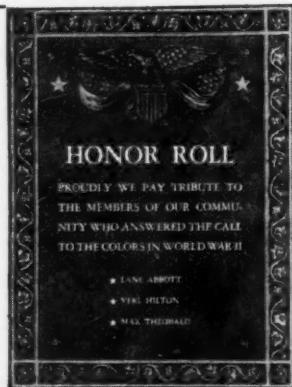
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Candlelight Communion Service*

On the communion table are placed five candles. The center one, taller than the rest, is preferably gold colored and represents Christ. The other four candles represent Paul, Augustine, Luther and the Pilgrims respectively.

(Candles in windows in the back and other lighting to be already lighted before service.)

The reader speaks:

"In the beginning God created the heaven and the earth. And the earth was waste and void, and darkness was upon the face of the deep. And God said, 'Let there be light'—and there was light." Since the time of creation man has been blessed by the brilliance of the sun by day and the gentle moon in the darkness of night.

But though the footsteps of man was lighted upon its ceaseless meandering, the soul of man groped for his maker in the darkness of uncertainty. Faint glimmers of truth came to him, but there were also many false lights lighting the road away from God. In dread darkness the soul reached outward and onward.

"Then God said, 'Let there be light for the spirit of man'." An unusually brilliant star appeared in the sky heralding the coming of him who said, (Here the golden "Christ" candle is lighted by the candlelighter) "I am the light of the world." "He that followeth me shall not walk in darkness, but shall have the light of life." In him was life and this life was the light for men. The light shone in the midst of the darkness and the darkness was never able to master it. Some men no longer groped toward God in the blackness, but walked with firm and certain tread in the light of Christ.

The little fellowship he founded set bravely forward to conquer the world and make the kingdom of this world become the kingdom of God.

This Christian church was only a young, unwanted child in Judaism when the light burst upon its most ardent enemy. With a brilliance out-rivaling the noonday sun, (Here the Paul candle is lighted from the Gold candle) it came to Paul on the Damascus road. No matter where he went, that brightness he carried so proudly lighted a dark world. In Ephesus it revealed the spuriousness of counterfeit gods made with hands. At Athens it identified the unknown God revered in black ignorance. Set against this light the

emperor in Rome was shown to be but a poor mortal, no rival for the almighty Creator. This light made bright the souls of men wherever it was carried and only short decades were to pass until the fellowship of Christians rimmed the whole of the great mid-land sea.

The followers of Christ, refined in the fire of persecution, were proud of the light they carried in the darkness of a pagan world. Wherever commerce or conquest extended the influence of Rome into the outreaches of the empire, the Christian was there holding high the torch of Christ. Thus it was that Germany, France, and finally the British Isles, came to live in the light. Greatest among many who labored that Gaul and Frank and Anglo-Saxon might know the truth was Augustine. As the sixth century was drawing to a close, (Here the "Augustine" candle is lighted from the "Paul" candle) he led a band of Christian torch bearers to Britain and brought light to our mother country. The church, growing for the first time beyond the bounds of the empire, made the Anglo-Saxons, Franks, and Romans brothers in Christ.

Then tragedy fell. The light of the Christian gospel was covered over and dimmed by the greed of men for wealth and power. The Dark Ages spread a gloom over all the civilized world. The church was no longer a fellowship in Christ, but an institution for the glory of men. In the musty recesses of wealthy monasteries and the mechanical rituals of serf-built cathedrals, the light of the Christian gospel was neglected and pushed aside. Only here and there a faint gleam broke through the blackness of the Dark Ages.

But the light of Christ had not perished. It was burning as strongly as ever in the records of his marvelous life. In the Bible—for long centuries little more than a museum piece in the church, (Here the "Luther" candle is lighted from the "Christ" candle) Luther and Zwingly rediscovered the light of the world. There Calvin and Melanchthon and Knox found again the light, and brightness came again to the whole world. That light shone brightly in England and Germany, and a reformed church arose to carry the light forward. A remnant had arisen to seek the glory of God in the light of the Savior.

In little bands of Protestants this light grew bright and strong. It settled in the hearts of common working folks. And when the new continent across the great Atlantic was opened, it was

*We have lost the name of the subscriber who sent this Communion service. We would like to give credit for its compilation and wish that he would write us that we may have the information.

carried in the heart and ways of those, our ancestors, who came to live in our land. (Here the "Pilgrim" candle is lighted from the "Reformation" candle.) These were the Pilgrims, the Puritans, the Moravians, and the followers of William Penn. Each wilderness path was made brighter, each step more sure, each day more prosperous, each home more loving, because the light of Christ glowed there.

By the light of that golden candle, transmitted to us across ocean, mountain, and plain, we have seen clearly to build our stalwart nation—its government, its schools, its churches, its homes. What more glorious record could we ask than that history might record that in us the light from the cross shown so brightly that the whole world caught a glimpse of the face of God. What greater privilege could we ask than that which is the right of every Christian—to catch a flame from the light that would brighten the lives of all men and proudly to carry it forth to the farthest settlement of our land and the world that men and women, boys and girls, may see the light of God shining in the face of Jesus Christ.

(At the conclusion of the program of candlelighting the congregation will join in the service of communion in accordance with its usual practices.)

A BRILLIANT FAILURE

Aaron Burr was one of the most brilliant men America ever produced. He was the grandson of Jonathan Edwards, and the son of the president of Princeton College. He graduated from Princeton with the highest marks any student in that college had ever received. Talented and handsome, he was looked upon as a young man from whom great achievements might be expected. He ought to have held a place in our history like that of Washington or Jefferson; but he died a lonely and despised outcast. He intrigued against Washington during the Revolution, murdered Alexander Hamilton in a duel, and was tried as a traitor to his country though not convicted.

What was the reason for such a tragic ending to a promising career? He used his intellectual gifts only for the advancement of personal ambition. In his mind there was no love of God. A brilliant but undedicated intellect is a dangerous possession and often causes more harm than good. Walter Dudley Cavery in *Remember Now*; Abingdon-Cokesbury Press.

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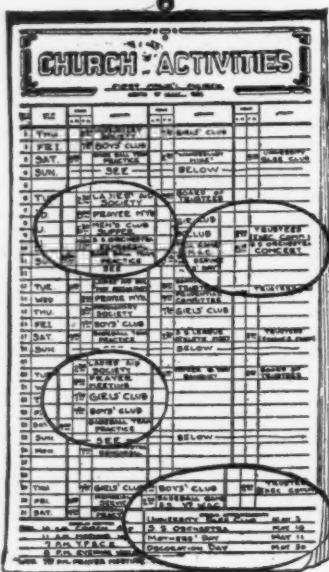
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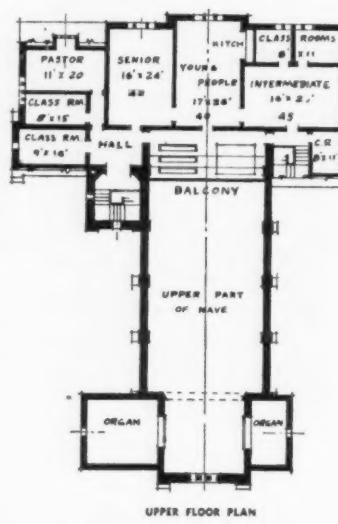
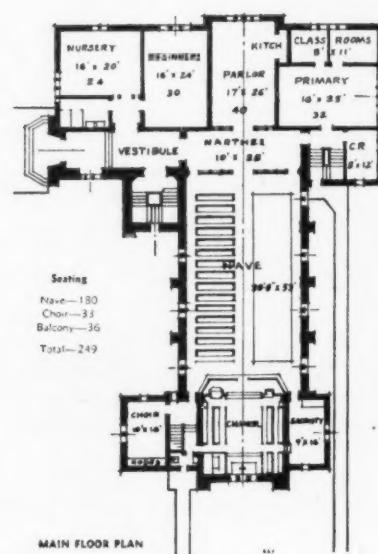
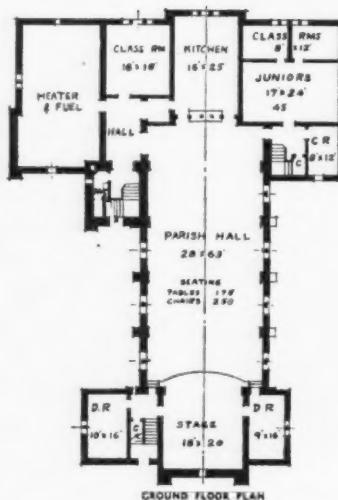
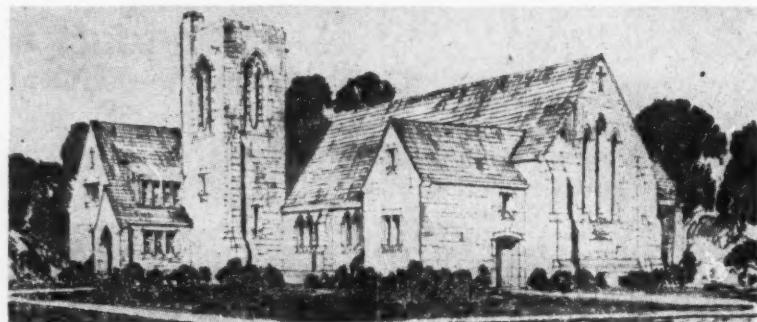
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Americanized Gothic is the architectural term given to this proposed church for Culver Methodists by the architect, Edward F. Jansson of Chicago. By looking carefully one may see the chimney flue at the left of the tower, an effort to avoid the unsightly chimney. Originally estimated in the \$50,000 class but, of course, subject to revision of advancing costs the church offers a building complete for worship, educational and social facilities. The walls are to be of stone with brick trim.

Dedication of Chimes

(The service is unique in using the tone of the chimes in introducing the reading and the responses. It was used in the Congress Heights Methodist Church, Washington, D. C., George L. Conner, minister.)

THE MESSAGE OF THE CHIMES

(Read responsively. Congregation reading the italicized verses.)

Chime A

"Enter into His gates with thanksgiving, and into His courts with praise."

Chime A-1

"Worship the Lord in the beauty of holiness."

Chime B

"All we like sheep have gone astray; we have turned everyone his own way."

Chime C

"And the Lord hath laid on him the iniquity of us all."

Chime C-1

"Surely He hath borne our griefs and carried our sorrows."

Chime D

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Chime D-1

"Fear not, for I have redeemed thee."

Chime E

"Jesus said, 'I am the good shepherd: and I know My own, and My own know Me'."

Chime F

"I came that they may have life, and have it abundantly."

Chime F-1

"For the Son of Man came not to be ministered unto, but to minister, and give His life a ransom for many."

Chime G

"Jesus said, 'I am the light of the world'."

Chime G-1

"Jesus said, 'Ye are the light of the world'."

Chime A

"Even so let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Chime A-1

"Blessed are the merciful: for they shall obtain mercy."

Chime B

"Blessed are the pure in heart: for they shall see God."

Chime C

"Blessed are the peace makers: for they shall be called the sons of God."

Chime C-1

"I have given you an example, that he also should do as I have done to you."

(Turn to next page)

A Memorial with a Voice

The California Tower of Balboa Park, San Diego, pictured here, houses a thirty-two note Maas Cathedral Chime which was presented to the city by Dr. Frank Lowe in honor of his mother, Ona May Lowe. The chimes were dedicated in an impressive ceremony last Christmas day.

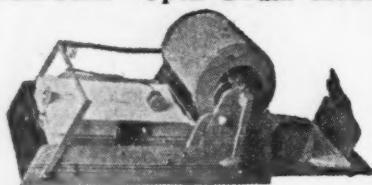
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Cold, Cut and Regular

by John B. Christian

ONCE upon a time, it was my good privilege to be entertained in the home of a prominent person in Miami Beach, who, if I were to even so much as indicate his name from the vast chain of clothing stores across the country, it would be immediately recognizable.

In the course of our conversation, his good wife made a remark which never left me. She said something like this: "When I really 'get religion' I want it *cold, cut and regular*." Being a Presbyterian I thought I knew what she meant as I had seen several in my various churches throughout the country that were just that way.

Little did I think the first attribute of this type of religion would be taken so literally until a few days ago, I visited Lake Tahoe, where, to my way of thinking, is the one place in the United States where I wouldn't deliberately ask for baptism by immersion. To my knowledge, I have never in all my life been in water that I could get out of so quickly! Talk about a cup of cold water! It is a whole lake of cold water!

But, sure enough, what did I find but a woman—a fine woman at that who, with her husband was recently baptized into the Christian faith, and who deliberately requested that she be immersed in the cool, crystalline waters of that beloved lake! I could hardly believe it. And, to cap the climax, she was immersed by an Episcopalian bishop, who without benefit of characteristic Baptist boots, rolled up his clerical trousers and waded out waist deep and performed what I dare say is one of the most singular feats within the fellowship of the Episcopal sector of the Christian church. I have yet to hear of an Episcopalian immersion. But, of course, I am only a Presbyterian. Come to think of it, I never

heard of a Presbyterian immersion, either. At one time, in the delightfully doctrinaire State of Florida, I had a church, in the open air patio of which was a beautifully landscaped baptistry resembling the seven levels of the River Jordan, so they said. Gushing from a resplendent fountain at one corner of the patio, it came down through these seven symbolic levels (just what they all represented, I never quite knew because the minister who designed them had left town before I came and no one could ever tell me) which ended in a non-drainable pool with a screen over the top as a shield to keep the water snakes and toads out. Anyway, it was a good spot for such a spiritual lavatorium but as far as I can remember, no one ever asked to be baptized there! And the water was warm, too! But, being a Presbyterian affiliate, it is doubtful if the spiritual blood pressure of the church ever rose to such heights as to produce an impulse for such a sacred absolution. It is possible, however, now that a sort of a New Life Movement is on in the Presbyterian church!

Speaking of odd places to perform the rite of baptism, one of the chaplains of the recent war tells of an amusing experience in connection with a request which he had for a baptism up in the Aleutian Islands by one of the boys from south of the Mason and Dixon line. It seems something had been troubling his soul way up there in Alaska and he came to the chaplain and requested that he be immersed. The chaplain, non-plussed by so unexpected a request at a time when things were very primitive up there and though a Baptist clergyman himself, hesitated going into the water either for his own good health or that of his importunate convert. So, he suggested that the lad put it off a while and perhaps a little later when things thawed out a bit, it could be arranged. But the lad would not take no for an answer. He, in true Southern mountain tradition, felt that his immortal soul was headed right for perdition, pell mell, post haste, if he did not have the ordinance performed at once. So, the chaplain, aiming to accommodate, made preparation for same and donned his heaviest garb and proceeded one dismal morning to deliver.

Strangely enough, just as the lad was lowered in the icy, withering, saline liquid, there broke through the clouds the first ray of sunshine which any of the many, many thousands of

GI's, witnessing the event on the shore, had seen in months! The chaplain told me later that while it was the worst ordeal he ever lived through in all his career as a Baptist baptizer, this one aura of sunshine which seemed to cast a direct beam on the exact scene of action itself, was worth all the shivering and the danger of threatened colds and other dire aftermaths which he thought might come upon him and his novitiate. Nothing ever happened to justify his fears and, though way past forty, he stood the inclement ordeal without mishap and refers proudly to this, one of the many highlights in his rich experience as a chaplain in the armed—but, thank God, un-harmed—forces of the U. S. A.!

Hats off to Mrs. Theodore Schluter and the bishop, Noel Porter, of the icy waters of lovely Lake Tahoe!

VATICAN CIRCULATES POPE-TRUMAN MESSAGES

Rome—A series of attractive booklets containing the recent messages on world peace exchanged between Pope Pius XII and President Truman has been printed by the Vatican for distribution among diplomatic representatives to the Holy See, it was announced here. The booklets are in English, Italian, French, German, Spanish and Portuguese.

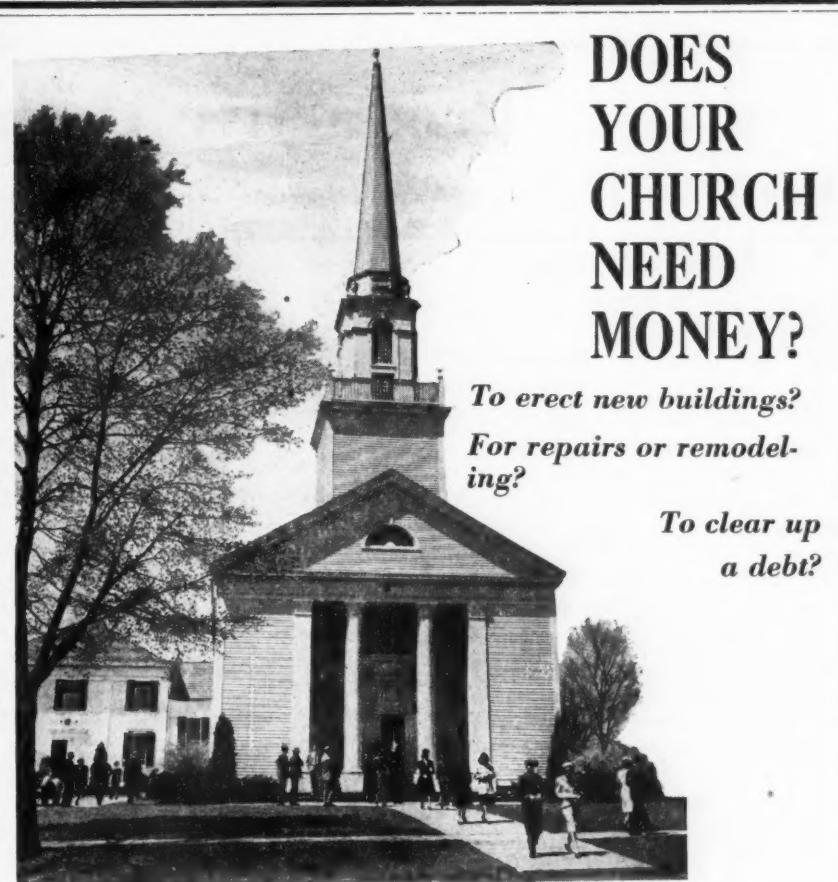
Meanwhile, in a lengthy comment on the Pope's message, an anti-Communist Rome newspaper declared that the pontiff "supported certain American initiatives on condition that they remain strictly within diplomatic spheres and receive the support of England and France."

Declaring that U. S.-Vatican relations are "daily becoming closer," the newspaper said this rapprochement "would undoubtedly have an effect on the general direction of Vatican policies, with American churchmen acquiring new and important positions in the government of the Catholic Church."

The newspaper added that in his message to President Truman, the Pope also stressed the importance of the campaign by Argentina and other Latin-American countries for revision of the Italian peace treaty. It said Latin-America is "the best guarantee for the future peace of the world."

Vatican officials at the Pope's summer residence in Castel Gandolfo declined to comment on the Rome newspaper's statements, merely declaring them to be "personal conclusions."—RNS.

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Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

Finding Hidden Treasure

WITH vital and vivid word-pictures Jesus described many aspects of the Kingdom of Heaven. He drew his colors from many sources: from the farm, from a merchant dealing in precious stones, and from a fisherman casting his net into the sea. On one occasion he likened the Kingdom of Heaven to a hidden treasure. "The Kingdom of Heaven," he said, "is like unto treasure hid in a field." (St. Matthew 13:44.)

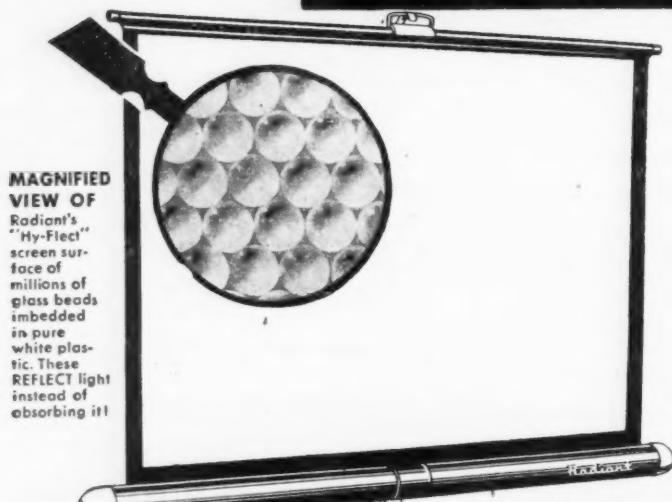
Hidden treasure! The very thought of it awakens the spirit of expectation and adventure. And the imagination supplies previews of possible rewards. Now and then we read of some old house razed and of how workmen discovered a box of coins. Not long ago a little boy, with the curiosity of childhood, discovered nearly two thousand dollars which had been hidden

away in one of Baltimore's long abandoned houses. How thrilled he must have been. Doubtless that old house became to him a fair castle of gold. Some years ago in England an East Yorkshire farmer, while ploughing his land, felt the plowshare grate on something unusual. Stopping to investigate, he discovered that, since a child, he had owned and worked over a sunken and long-forgotten villa which contained some of the finest mosaics to be found anywhere in the British Isles. Not far distant a neighbor, plowing another field, unearthed a box of rare coins which some Roman soldier or civilian had hidden away two thousand years ago. And each summertime witnesses adventurous folks visiting the coasts and islands of the sea in the hope that they might find pirate's gold.

There is something strangely alluring about hidden treasure; something

fascinating about reclaiming from the soil or the sea precious things that lie buried there. And this fascination was probably more acute in the days of Jesus. Consider therefore the probable background of the words of the Master. A working man—not likely the owner of the field, nor an expert looking for treasure, but a hired-man with a plough or hoe—was working in the field. While at work he uncovered a rich treasure. At once that whole field was changed for him. Before that moment of discovery it had been just an ordinary field like others on that farm: time and again he had ploughed, planted, cultivated and reaped it. Year after year he had repeated the seasonal procedures but he had no special interest in the field; it was not his. He had just done the work he had to do in it and then gone on to the next. But now that is all changed. The field has become something alto-

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gether new and different. It holds a secret, and he is determined to learn it. It holds a treasure, and he is determined to possess it. And to this end he bends every effort. To fail would mean frustration of the most painful sort. To succeed would mean sheer joy.

Consider, therefore, where and how the most valuable of hidden treasure is to be found.

A. The true educator is a trained and sincere treasure-hunter. It is commonplace to say that education is intended to discover, uncover, and develop the hidden resources of the mind. The failure of the student is, in most cases, not the failure of the student at all. It is the failure of the teacher. Or, it is the failure of the system—our American system of mass production. But it remains true that the best teachers are all the while searching through the minds of boys and girls in the hope of finding hidden treasure. And, as in an ordinary field on some little farm, it is usually found in an unsuspected place.

B. Otherwise ordinary men and women—pedestrian folks whom we so easily label and take for granted—are, time and again, revealing hidden treasure from within themselves. Here is a man, a very commonplace fellow who, in a time of crisis shows extraordinary courage and we say, "Why I never thought it was in him!" Here is a woman, quiet and wholly unpretentious and of whom we never expected anything beyond the ordinary. Some challenge comes to her and, with silent and unapplauded courage, she reveals a sacrificial love that reminds one of Calvary.

C. In the field of public life and service we need a national commission of treasure hunters: men whose sole business it would be to discover uncommon character and unnoticed genius now buried under the debris of our social and economic order. There are many men tamping ties on American railroads who should be filling executive positions and there are some executives who might do well tamping ties. There are filling-station attendants who should be in congress or the senate, and some congressmen and senators who would make splendid filling-station attendants.

D. The discovery of perfect friendship is quite often like the discovery of hidden treasure. In every normal heart there is the thought and feeling that, somewhere, a perfect friend is to be found—a friend in whom life finds its completion, significance and ecstasy. But, when and if the priceless discovery is made, one is amazed

(Turn to next page)



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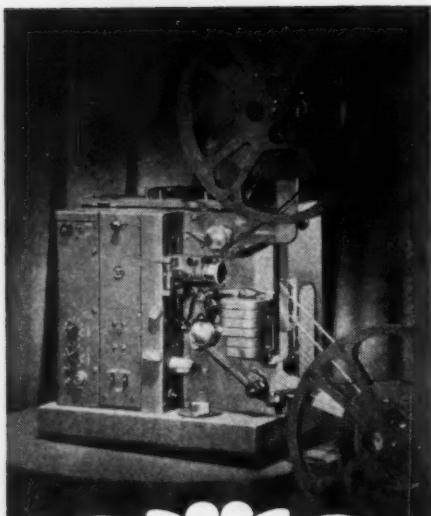
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Productive Pastures

(From page 51)

as to how it all happened. In retrospect it looks like a miracle.

And, as in relation to hidden treasures in people, so is it in relation to the hidden treasures of the spiritual life and our ageless Christian "means of grace."

A. Consider the Church of the Living God. To how many men and women the Church is just like the field of the Palestinian farmer before his discovery was made. It is a good thing. It is a necessary thing. We could not well do without it and, as a gesture of respect, we attend services occasionally and make some small contribution toward its support. But there is nothing unique, awe-inspiring and thrilling about it. But then, one day, there is a revelation. There is a discovery, and we become aware of the truth that this thing into which we were born and have always taken for granted is, indeed, the Church of the Living God! We discover that work and worship, sermons and sacraments and services are not commonplace things at all but that, within and behind them, like a veiled mystery, lie the real treasures of life. Here is healing for life's wounds; light for life's darkness; friendship for life's loneliness; strength for life's burdens; beauty for life's ashes and the promise of eternity for all of its unfinished symphonies. In the Church, as nowhere else, are to be found the "unsearchable riches of Christ." And "in him are hidden all the treasures of wisdom and knowledge."

B. The Bible is a library whose books, written over a period of a thousand years, holds treasure of unspeakable riches and blessing. Whether we read it critically or devotionally (and we should do both) the Bible is an unlimited source of truth, insight and inspiration. It is a spiritual spring that never fails and it carries a light that never goes out.

Conclusion:

Life's hidden treasures, whether human or divine, cannot be known until they are seen, and they cannot be seen until they are discovered. But, if patiently and expectantly, we look for them then we shall find them. And, having found them we shall, like the Palestinian farmer who would buy the field, willingly sacrifice everything of less importance that they may be ours—ours to own, to enjoy and to share.

POETIC WINDOWS

To Those Who Preach

Denunciation is the prophet's role,
 And wrath and lamentation for man's

sins,
 Call for repentance, since within his soul

The rushing flood of evil first begins.
 But speak sometimes of mercy and of love,
 Of faith that lifts us and of hope that sings;
 Tell how that selfsame soul can rise above

Disaster, grief as if on eagle's wings.
 We walk in darkness. Hold a torch before us.
 We faint with weakness, tremble with fear;

Reach out a steady hand to calm and guide us,
 Lighten our burdens with brave words of cheer,
 Lift us from kinship with the beast, worm and clod
 Into the likeness of the living God.

—Una W. Harsen in the *Churchman*.

For Susan, An Hour Old

My tiny, puzzled child, I wish you well,
 And wish your waking to be fair and green.

I ring you blessings from my store of bells,
 Bequeath you what my cleanest eyes have seen.
 We give our love, that fortified your veins,

With all our trust, joining to guard your sleep;
 Where night grows quiet and stars come in
 Around your head; and will your pleasures keep

From harm. Like poets, make discoveries;
 Walk into dawn and find the crowning sun;

Find love by accident, and see the days Grow wider in the world you have begun.

But now these wishes feel mortality, Because your eyes have known the darkest sea.

—John Hay in *A Private History*; Duell, Sloan and Pearce.

Gates

The oranges at Jaffa gate
 Are heaped in hills; men sell and buy
 Or sit and watch the twisted road
 Or David's tower against the sky.

The Golden Gate is walled with stone.
 No king can pass nor prophet see
 The valley of Jehosiphat,
 The olives of Gethsemane.

St. Stephen's is a quiet gate,
 A simple door that lets in dawn.
 Its hill, its walls, its ancient stones,
 What strange things they have looked upon!

Asses, labored, stumble past;
 Traffickers clamor; priests debate;
 A child begs alms; a blind man gropes To sunshine at Damascus gate.

The world has narrow gates and wide;
 Men seek their loves through all of them,
 And I have come here, seeking mine,
 Jerusalem, Jerusalem!

—Sister M. Madeleva

My Dream House
 Let there be within these phantom walls
 Beauty where the hearth fire's shadow falls;

Quiet pictures, books and welcoming chairs;
Music that the very silence shares;
And let there be—lit of laughter—
 swift forgotten tears
Woven through the fabric of the years;
Strength to guard me; eyes to answer
 mine,
Mutely clear. And though without may
 shine
Stars of dawn or sunset's wistful
 glow—
All of life and love my house shall
 know.

Heart and Mind

Give dominion to the mind,
Give lands, give seas,
Give rights, possessions, all of these.
Give titles, honors, pride of things.
But give the heart
Wings.

To all men's causes, passions, creeds,
To all men's conflicts, daily needs,
To all their troubled questioning
The mind's cold, reasoned judgment
 bring.

But let the heart
Sing! — Gustav Davidson

When Waves the Yellowed Corn

When a dew-besprinkled flower,
At roseate eve or at the hour
Of golden dawns a lily of the
 valley
Peeps out bewitchingly,
Nodding its silvered head in glee,
 to welcome me
And with me daily * * *
Then is my troubled brow
 smoothed o'er,
Then is my soul afraid no more,
And this sad earth becomes a
 happier pleasure;
Then it is plain to see
That man, and all the things
 that be,
Eternally
 Dwell in God's presence.

—Sir George Cockerill in *Late Harvest*;
Hutchinson, London.

Love

O love, whose lordly hand
Has bridled my desires,
And raised my hunger and my thirst
To dignity and pride,
Let not the strong in me and the
 constant
Eat the bread or drink the wine
That tempt my weaker self.
Let me rather starve,
And let my heart parch with thirst,
And let me die and perish,
Ere I stretch my hand
To a cup you did not fill,
Or a bowl you did not bless.
—Kahlil Gibran in *The Forerunner*;
Alfred A. Knopf.

QUOTABLE PROSE**Music**

Servant and master am I; servant
of those dead, and master of those
living. Through me spirits immortal
speak the message that makes the
world weep, and laugh, and wonder
and worship.

I tell the story of Love, the story
of Hate, the story that saves and the
story that damns. I am the incense

(Turn to next page)



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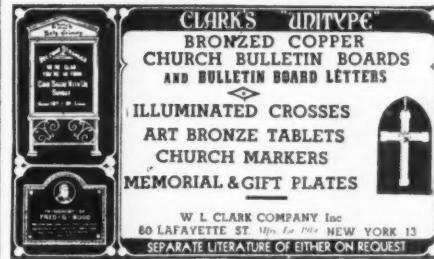
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Productive Pastures

(From page 53)

upon which prayers float to Heaven. I am the smoke which palls over the field of battle where men lie dying with me on their lips.

I am close to the marriage altar, and when the graves open I stand near by. I call the wanderer home, I rescue the soul from the depths, I open the lips of lovers, and through me the dead whisper to the living.

One I serve as I serve all; and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on rock-ribbed shores, the sighing of the wind in the trees, and I am even heard by the soul that knows me in the clatter of wheels on city streets.

I know no brother, yet all men are my brothers; I am the father of the best that is in them, and they are fathers of the best that is in me: I am of them and they are of me. For I am the instrument of God. I AM MUSIC.

Leisure

Leisure is relaxation by doing things which need not be done. It is doing that which does not matter or doing nothing because this, too, does not matter. I am not under compulsion when at leisure and for this very reason, I am not quite my best or most outstanding self. * * * Hobbies should be hobbies; they are spoiled by being taken too seriously. Leisure is less serious than 'real' life. Leisure may not be unreal but it is nothing ultimate.—Rosenstock-Huessy.

On Reading Poetry

What can we do in order to come to terms with this language of the spirit — with poetry?

First: Listen. When we are listening to a symphony, we wait till the end and allow it to have its effect on the whole man. We analyze afterwards. But in the case of a poem we listen, and pick on some word in the poem without waiting for it to take its place in the poem itself. We insist on analyzing it before letting it have its emotional effect.

Pavlova was once asked what was the meaning of one of her dances? She replied: 'If I could tell you, do you think I would take the trouble to dance it?' And W. B. Yeats, when an actress broke up the lines in one of his plays and ruined the rhythm, cried: 'That infernal woman! if she thinks I want my lines spoken as prose, why does she imagine I take the trouble to write them in verse?' A poem must be understood a whole. It demands to be given the same consideration as we

should give a person. Why not? It is the voice of a person—often the deepest voice. The majority of people don't dismiss or accept a person at first glance. And it should be the same with a poem: a poem should be read more than once. It is a cry from the heart.

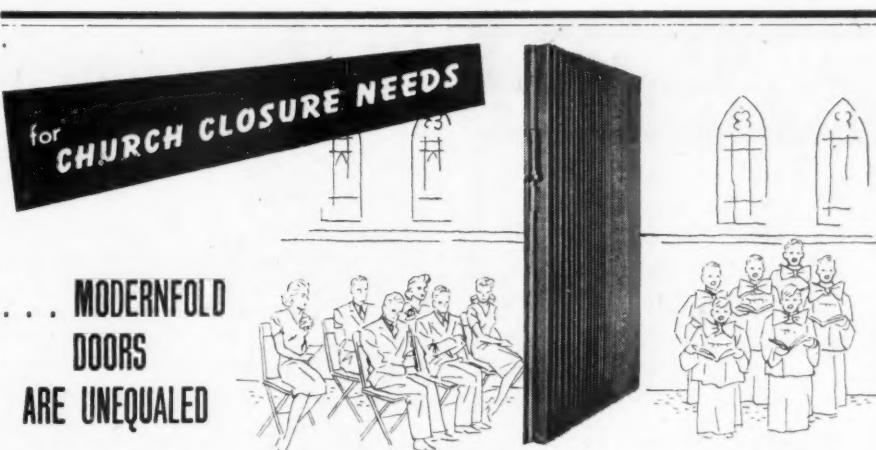
Second: Meet the poem with the whole of yourself, as a whole man or a whole woman, not only with your intellect * * * listening with all of ourselves for the message it brings us from the world of Values—the world of the spirit—L. A. G. Strong in *The Present Question*; Chapman and Hall, London.

BOOKISH BREVITIES

Whether he is herding pigs in Macedonia, waiting on a table at a cafe in Constantinople, running a little restaurant in America or lecturing in a university, a Greek is a Greek. He is a Greek always and everywhere. And this means that he has some very fine virtues—virtues that continue to shine as an afterglow of rare old Attic culture. And it may mean that he has some less desirable characteristics—clannishness and bad temper, for example—but, whatever his individual virtues or faults, he is a Greek. In *When Greek Meets Greek*, (Houghton Mifflin Co., \$2.75) George Demetrios gives us a series of unforgettable pictures of modern Greeks. An outstanding sculptor, Demetrios uses his pen with no less skill than he employs with his hammer and chisel. Demetrios knows his fellow Greeks—their mythologies, their classics in art and literature, their adventures in trade and business, and all the peculiarities that combine to make them Greeks. And with deftness of touch he introduces us to the tragedy and comedy of Greek life and thought. There is much good humor and a vast amount of wisdom in this book. * * * *A Private History*, by John Hay, is a book of poems by a soldier who has seen service in all parts of the world and whose capacity to interpret his varying moods and reactions is revealed in a volume of vision and beauty (Duell, Sloan and Pearce, \$2.00). * * * The greatest mystery under heaven is man—man the knower who knows so little of himself—and, more startling than his harnessing of nuclear energy will be the story, now beginning to be written, of the mystery of man's mind. In *The Reach of the Mind*, J. B. Rhine of Duke University, opens before our eyes some of the amazing secrets of the human mind—the non-physical factor in man's mind. Professor Rhine introduces us to a world of mystery. He offers sci-

entific support to much that has, heretofore, been accepted only on faith. It is an enchanting and, from the determinist's point of view, a revolutionary book. For the preacher it will open many new windows and wipe clear many that have been dusty (William Sloane Associates, \$3.50). * * * I should like to recommend to all my readers the daily and disciplined use of *Improving Your Vocabulary*, by Clarence Stratton. This is the book for the man or woman who would think, speak and write with a more accurate and ample vocabulary. As interesting as it is practical this book will go far in helping the speaker or writer toward success (Whittlesey House, \$3.00). * * * Looking back to the days of his own childhood and with many vivid and nostalgic memories, Mark Van Doren, in *The Careless Clock*, has given us a lovely volume of poems about children in the family. Many of the poems are quotable and all of them offer insights for all who live and deal with children (William Sloane Associates, \$3.00). * * * The second in what promises to be a remarkable series of books under the general title, Great Writers of the World, is at hand. It is *Boccaccio*, by the distinguished Irish scholar, Francis MacManus. This biography of the first European story-teller and the father of the psychological novel is one of the most interesting and revealing biographies of modern times. Boccaccio, lover of Dante and chief friend of Petrarch, was a man of genius, great genius, and MacManus brings him to life in a very wonderful fashion. This life of Boccaccio throws light upon many other significant lives in Italy's golden age and upon the human heart in all ages (Sheed and Ward, \$3.50). * * * In *Life and Death of the Christian West*, Albert Gleizes has written one of the most penetrating and disturbing books imaginable. "Death," he says, "is stalking in our midst. The West is truly marked out for death." But the thesis which Gleizes supports is not based upon Daniel or Nostradamus, nor yet upon the pessimistic fatalism of men like Oswald Spengler. It is, on the contrary, something like this: Our civilization derives from the Christian idea, an idea born of mind and of spirit, but we have permitted that idea to become debased and perverted, with the result that, basically, we no longer have the true spirit with which our Civilization began. What has happened, he says, to modern bread and wine, when compared with Palestinian bread and wine, is what has happened to the mind of man. What must be done? We must (and this is our only hope) return to

(Turn to page 57)



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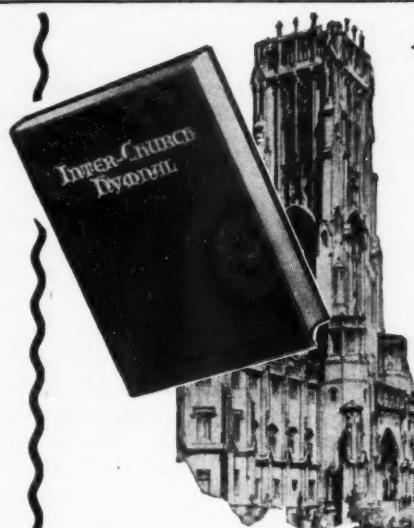
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Soul Vitamins

by John Edwin Price

Objects: Several types of vitamin pills, a puckered prune, a book of special Scripture texts and devotions.

Man is not to live on bread alone but on every word that issues from the mouth of God.—Matthew 4:4.

YOU have probably heard of Popeye the sailor man. He is supposed to be very strong because he eats spinach. Many people prefer vitamins to spinach. What are vitamins good for? I have in my hand several types of vitamin pills. This one is supposed to be made up mostly of vitamin A. Vitamin A promotes growth. This one, vitamin D is supposed to be good for the prevention of a disease known as rickets. This one, vitamin C, hinders scurvy and helps develop a healthy skin. This one, vitamin B₁ is supposed to prevent inflammation of the nerves and is therefore good in combatting pains caused by inflamed nerves. It is also said to indirectly help toward a steady disposition and peace of mind because it builds healthy nerves.

Where do vitamins come from? Mostly they come from food. We might say they are concentrated food elements.

Now here is where the prune comes in. There is an old saying about the prune that is supposed to be funny. It goes like this: "No matter how young a prune may be it is wrinkled just the same." Why is the prune wrinkled? The juice or moisture has been dried out of it. It is a concentrated plum.

That gives us an idea of how vitamins are made. They are made from foods from which the water has been taken. Then other food particles not wanted in that particular vitamin pill are left out. This leaves, in concentrated form, just the special kind of food stuff that some people need more of to make them well and strong.

However, people need more than food to make them strong. They need the right thoughts and ideals to make them strong inside, to make them brave and loyal and dependable.

Did you know that the Bible is full of thoughts or truths that can make people healthy in their minds and spirits? These might well be called "Soul Vitamins."

Just as many factories or laboratories make vitamins (concentrated food elements) to help people have healthy bodies and nerves so other people have selected concentrated Bible

truths to help people who need special strength at different times. This book is full of soul vitamins. (Read some for varying conditions of need.)

You see, there are Bible or Soul vitamins to help you when you are afraid, when other people are mean to you, when you are weak in the presence of temptation, when you are ill-tempered, when you are lonely, when you are discouraged and also when you feel too important in your own strength. There are also vitamins for a host of other needs.

These books of devotion contain many of these vitamins in concentrated form. They do a lot of good, especially for people who need large doses of certain spiritual food elements in concentrated, easily repeated form.

But most people don't take vitamins regularly to maintain their physical strength. They get their vitamins by eating a good variety of vegetables, fruits, fats, eggs and a little meat. They drink water, milk and juices. A good general variety of food taken at regular intervals keeps their bodies toned up to meet every ordinary need.

The same idea works well for those who maintain a glow of spiritual health. They do not wait until run down or until some special need arises. They read generous portions of God's book every day. The part they need stays with them. Moreover they store up reserves of spiritual energy for times of special need. Perhaps you have tried it and find some parts of the Bible that don't seem of use to you. Some day, if you store them up, they may prove to be just what you need to meet a certain situation.

Yes, it is probably true that except on special days and for special needs the best way to get the food vitamins which your body needs is by absorbing a good variety each day.

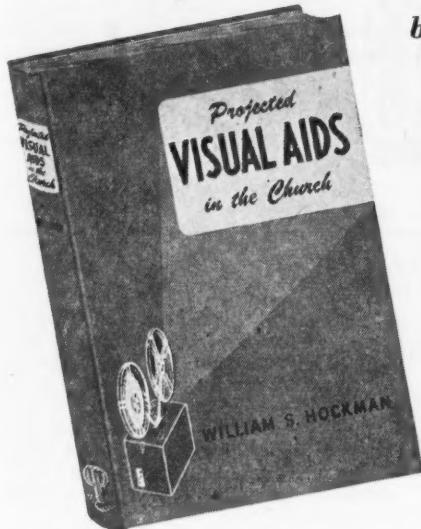
In similar manner the best way to keep up your spiritual strength is to absorb a generous portion of Bible truths every day.

If you do this you will find when hard days come, days that call for an extra amount of courage and steadiness and stamina you will be stronger than Popeye . . . and you won't need to run for the vitamin box.

In Matthew's part of God's book the fourth chapter and the fourth verse we read: "Man is not to live on bread alone but on every word that issues from the mouth of God."

"Projected Visual Aids in the Church"

by William S. Hockman



An outstanding authority, for twenty years Director of Religious Education in the Lakewood (Ohio) Presbyterian Church, presents the results of his experiments in the use of projected visual aids in worship and preaching services, film forums and curriculum enrichment. It points the way to the more effective use of this vivid new teaching technique.

The scope and value of the book can be gained by glancing through a partial list of subjects treated in its pages, as shown below:

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Levels of Function

Role of the Teacher and Principles for the Teacher

Picture Focused Worship

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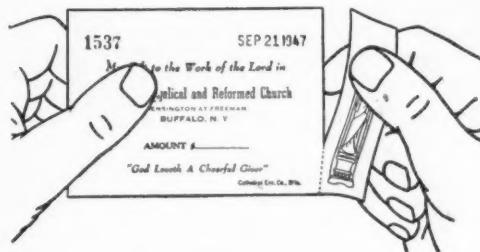
Productive Pastures

(From page 55)

a simpler mode of living, to the crafts and trades, to the use of our hands as well as our brains. And we must seek to restore what the 'behaviorist' philosophers have taken away from us, including our whole historic past. This is a potent and prophetic piece of writing (Dennis Dobson, Ltd., London, 7/6). * * * And now a word about a book that is truly superb. It is *The World's Great Madonnas*, by Cynthia Pearl Maus (Harper and Brothers, \$4.95). This is unquestionably the most beautiful, the most complete and the most satisfactory anthology dealing with the Blessed Mary in the English tongue. "The purpose of this anthology," says the author-compiler, "is to present through pictures, poetry, stories and music the Mother of our Lord as portrayed by the artists, poets, story-tellers and composers of music of the world."

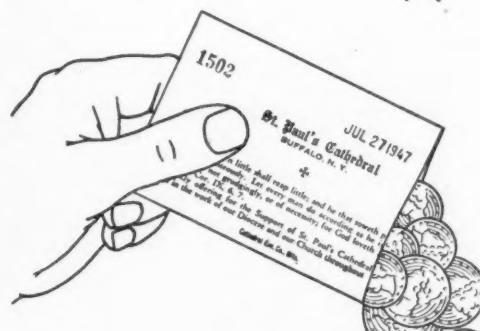


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Books

Religious Art

The World's Great Madonnas by Cynthia Pearl Maus. Harper & Brothers. 789 pages. \$4.95.

Certain kinds of artistry never grow old. Especially is this true of whatever deals with the life of the Mother of our Lord since the adoration of the Virgin Mother has flourished throughout the Christian world for almost 2,000 years by those who have believed in the divinity of her son Jesus.

The compiler of this anthology — *The World's Great Madonnas* impressed by this fact has undertaken and accomplished not only a great but a difficult task. Great, because it brings into vivid form through the media of pictures, poetry, stories and music the whole life of Mary, the Virgin, with her character, her person, and her history from the Annunciation to the return of the Holy Family to Nazareth following their sojourn in Egypt; difficult, because of the vast amount of labor and time required to survey the whole of literature and art to find the best and most worthy expressions regarding Mary and her Son.

The result of this labor is a volume of 789 pages containing full-page reproductions of 114 art masterpieces as well as their interpretations, 239 poems, 60 stories and legends, 62 hymns, carols, lullabies and folk songs with their interpretations. Further, and this is most significant, the masterpieces of many centuries in art and the best in religious literature and musical compositions, all dealing with the Madonna and the Christ Child, are arranged by continents and countries rather than by subject-matter. This arrangement is eloquent testimony to the universal appeal of the Madonna and her Son the world around to men and women of every class, race, culture, and condition.

Cynthia Pearl Maus is fitted for this work. Several years ago she gave us another remarkable and superb anthology: *Christ and the Fine Arts*.

Among the 114 paintings reproduced are many from the world's celebrated artists: Raphael, Murillo, Correggio, Dastugue, Durer, Rubens, Tarrant, Lu Hung-nein, and many others. These illustrations, selected from among the works of eminent artists past and present of Europe, Asia, Africa, Australia, North and South Americas, who portray the Madonna and her Son as members of their own racial family are accompanied by interpretative statements explaining the circumstances from which the artists drew the inspiration for their pictures.

The stories, legends, poems, relating to each country, cover the widest range from some of the earliest extant to

those by present-day authors like Madeline Sweeny Miller. They represent the exalted thought of great Christians and the classic statements of religious teachers; like the paintings all races and nations are represented.

While the music, sung at Christmas time in many lands, the 62 musical compositions, many of them familiar to Christians as well as many lesser known and covering more than 500 years of song suggest the same message of the poetry, stories, and pictures. Thus the reader finds in this single work that which would require a great deal of time and considerable research in the great libraries and galleries of the world.

Its value cannot be doubted as an aid in planning distinctive Christmas programs. But it would seem that many will find that its most valuable and lasting contribution will be to encourage, promote, and support interracial and international understanding and goodwill in these disturbed times. Many Christians will find much here that will inspire, hearten, and strengthen them.

H-L. H. P.

The Church

Why I Am for the Church by Charles P. Taft. Farrar, Straus & Company. 103 pages. \$2.25.

This little volume contains eleven addresses by Charles P. Taft spreading over a period of ten years. The opening one is a commencement address before the Randolph-Macon College in 1937; the concluding one is "The People in the Pews" delivered before the meeting of the Federal Council of Churches in Seattle in 1946. The second article has the title of the book. It originally appeared in the *Christian Century*. In these various addresses the author develops his particular social, political and religious philosophy.

Mr. Taft is an evangelical Episcopalian. We wish that his address on the Evangelical movement given before the last General Convention of the Protestant Episcopal Church could have been included in the book. In politics he is little left of the middle—but not as far left as was Franklin D. Roosevelt. On the whole his position will satisfy conservative Christians though they may be challenged by some of the left-winged social gospelers.

The book does a great deal to perpetuate one of those funny errors which get started and refuse to stop. In a footnote to the lecture, "The People in the Pews," he says: "The council in biennial meeting broke with custom and elected me—a layman—their president."

Dr. Poling on the back cover of the

book shares in this error. A letter to Mr. Taft is quoted: "You are the first layman to be elected to this high office." Dan has been around for a long time. He should have known better. I don't profess to know the lineage of all of the presidents of the Federal Council. But neither Robert E. Speer nor Shaler Mathews were clergymen. Of course, it is not a serious offense but it is just as well to correct the matter.

W. H. L.

What Must the Church Do? by Robert S. Bilheimer. Harper & Brothers. 148 pages. \$1.00.

This is volume five in "The Inter-seminary Series." Unlike the other books in the series, this is not a symposium. This book has been written by Mr. Bilheimer. There is a foreword by Dr. Henry Pitt Van Dusen. This is the concluding volume in the series and is an attempt to furnish a summary of the major findings of the entire symposia. The book refers to the materials in the preceding volumes. There is given a complete index of the entire series, and the personnel of the commissions is also given. Truncated human interest, loss of basic freedom and dissipation of human energies conspire to produce the depersonalization of men. The office of the Church is to restore the image of God in man. The responsibility of the Church is for all men and its goal is the development of the world community. The author differentiates between the Church and the churches. He points out that we are now in the midst of a reformation, a reformation toward ecumenicalism.

The task ahead is to further by every ounce of spiritual energy the ecumenical reformation now alike demanded of us by the world and by the will of God.

O. L. I.

New Day for Evangelism by Aaron N. Meckel. E. P. Dutton & Company. 191 pages. \$2.00.

The author of this book is the pastor of the First Congregational Church, Braintree, Massachusetts. It was of interest to the reviewer to note that the author is one of five brothers in the ministry. Educated at Macalester College in St. Paul and Andover Newton Theological School in Massachusetts, Dr. Meckel has served churches in the latter state since his ordination. This book consists of addresses and sermons on evangelism given by the author during the past few years. Some of them appeared in *The Christian Century* Pulpit, Advance, and Pulpit Digest.

There has been in recent months a genuine interest in evangelism in all of our denominations of Protestantism.

This volume is evidence of it. There are two characteristics found in these discourses. There is a positive now of assurance. There is a sincere attempt to offer something which can be done about our present situation. The reviewer was more than interested in several of these twenty-five chapters. "Where Are the People?" should be read by the minister who cannot add members to his congregation. "What Shall We Do with the Christian Lord's Day?" will appeal to the clergyman preaching in a large city filled with all kinds of amusements—maybe next to his church. "The Light of the Bible" is an excellent discussion of the place this great book should occupy in our day. The Church School superintendent will profit from reading Our Most Neglected Opportunity — The Church School. The volume contains some very helpful ideas for sermons and to the layman they furnish practical suggestions for Christian living.

W. L. L.

Psychology

Why We Act That Way by John Homer Miller. Abingdon-Cokesbury Press, New York City and Nashville, Tennessee. 222 pages. \$1.75.

If the author of this volume preaches to his congregation with the same sense of understanding as he writes, he must have many inspired listeners in his Congregational Church at Springfield, Massachusetts. His previous book entitled *Take a Look at Yourself* was received with such enthusiastic favor that this volume has been published.

The thesis of this book is that "in ourselves" are certain original, deep-seated, God-given desires, while "outside ourselves" is an infinite variety of possible objects capable of satisfying them. And we are free to choose with which objects we will identify ourselves. The chapter themes are very suggestive of good sermon subjects. With a profound and intelligent view of man in his world Dr. Miller offers to the normal person suggestions which will help in normal life situations. His selection of poetry and prose for illustrations is one of the most valuable aspects of this book. The reviewer enjoyed the chapters entitled, Being Somebody Without Trying; Don't Be Ashamed to Be Yourself; Making Yourself Fit to Live With; Take your Conscience Out and Look at It; You Can Have Power to Burn. The chapter entitled, Winning the War Inside Yourself indicates the originality which the author has to depict certain situations which will appeal to his listeners and readers.

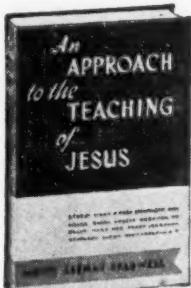
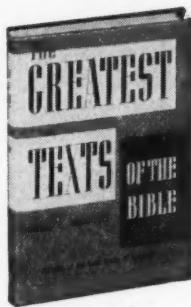
The subtitle of the book, "Practical Aids for Happier Living," is more than fulfilled in these chapters. One who reads this book will feel that his life has been opened up before him. He will not only see new possibilities in his Christian faith but he also will find life more worth living.

W. L. L.

How You Can Find Happiness by Samuel M. Shoemaker. E. P. Dutton & Company. 160 pages. \$2.00.

Dr. Shoemaker needs no introduction to *Church Management* readers. His book, *How You Can Help Other People* (Turn to next page)

GOOD READING...GOOD PREACHING



The Greatest Texts of the Bible by Clarence E. Macartney

These eighteen dignified and timeless themes speak for all the ages, for they are built upon Christianity's foundation blocks . . . the great cardinal truths of revelation and redemption. They will challenge every preacher to reconsider the stately and familiar texts of the Bible for sermon inspiration; and the layman will find new beauty and truth in his invincible religion. \$2

Common Sense Living by Herbert W. Hansen

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An Approach to the Teaching of Jesus by Ernest C. Colwell

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MACMILLAN

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Book Reviews

(From page 59)

was recently reviewed in this magazine. This volume is not intended to be an abstract book about happiness, but a concrete one which will help people to find it. The rector of Calvary Church in New York City is not so much interested in painting what true happiness is, as he is desirous to construct a practical way by which one may travel until he finds it. Here is a book which comes from the mind of a man who has felt spiritual happiness. He seeks to pass on in a conversational manner the way toward happiness.

Chapter One outlines our present unhappiness. Dr. Shoemaker suggests several sources. His second chapter carries the reader over a bridge to some ways out of this situation. He shows some of the false ways to happiness. The author then describes how by forgiveness people have built true happiness into their own lives. His illustrations are case-stories from his own experience. Chapter Three seeks an answer to the question: What is the nature of true happiness? "Happiness," he points out, "is finding the right way to take things." In the next chapter the author shows what he considers the "greatest source of happiness." This source is found in Bible study, prayer and church attendance. Chapter Five shows how many unhappy people do not understand themselves. This chapter is followed with a discussion of how to deal with trouble. Some very definite suggestions are given which show that the author is a person who has dealt very widely with people in trouble. The last two chapters conclude with a consideration of satisfying human relations and the way in which happiness generates more happiness.

This is indeed a book of happiness. It is the kind which makes the reader not only feel optimism and hopes of the author but also desires to radiate some of it. It is a refreshing volume for these days of conflict.

W. L. L.

The Pastor

The Formal Wedding by Judson J. McKim. Fleming H. Revell Company. 96 pages. \$1.50.

The author of this book is known as a professional director of weddings in his home city of Cincinnati, Ohio. He is called to plan the weddings of many families with sufficient resources to employ such guidance. In a very brief and concise book he tells about the proper invitations and announcements; how to plan pre-nuptial showers; the rehearsals and the wedding itself. Mr. McKim has one distinction which should endear him to readers of *Church Management*. His plans for weddings do not include alcoholic beverages.

The book is not as thick as "The Complete Emily Post," but it does present in an orderly and direct way instructions for the planning and organization of the wedding. Ministers and musicians will be interested in the lists for wedding music which it offers.

W. H. L.

Render Unto the People by Umphrey Lee. Abingdon-Cokesbury Press. 164

pages. \$1.50.

This volume is the Cole Lectures delivered at Vanderbilt University in 1946. The author, president of Southern Methodist University, has already established himself as an authority on the subject of the church's relationship to society. His book, *The Historic Church and Modern Pacifism*, is his most recent study.

It is the purpose of this volume to examine carefully the place religion should hold in a democracy and traces the complexities of our governmental system in relation to our religion. One of his basic assumptions is that "there is nothing in our form of government to prevent the majority from controlling the thought of the people in a way which we have thought impossible in a democracy."

The book consists of six lectures. The first lecture states some of the major problems involved in church and state relations. Dr. Lee uses the Scopes Trial at Dayton, Tennessee, as an illustration. He shows how church and state have gradually moved out of their distinct spheres to occupy certain common grounds. Dr. Lee's second lecture discusses the problems inherent in majority rule. He thinks that the country is "becoming secular with almost geometrical progression." Readers of *Church Management* will be particularly interested in the third lectures which deals with Religion and the Public Schools. Dr. Lee believes that in practice secular and religious instruction was not separated in the nineteenth century. He shows how religion should be an aspect of culture. The fourth lecture carries the discussion on to high education. The reviewer, a college teacher, enjoyed one statement the author made concerning relationship of religion to his own fields of government and sociology. "To discuss religion without giving any weight to the claims that religion makes for itself," writes Dr. Lee, "would seem to be poor historical method." The next chapter, Religion and Politics, brings the reader to one of the crucial problems of society. How far shall religion be actively engaged in social change? The last lecture asks this question: "When shall we conform and when shall we dissent?"

This is a very important book. It is well written. It contains excellent quotations from many sources and yet shows the writer has digested his material for his own conclusions. No Protestant interested in the present conflict over church and state relations can afford to miss reading this volume.

W. L. L.

The Soul of Frederick W. Robertson by James R. Blackwood. Harper & Brothers. 201 pages. \$2.00.

This excellent and well-balanced portrait appropriately appears on the 100th anniversary of Robertson's going to Brighton. Mr. Blackwood's biography should renew interest in one who has come to be known as "the preacher's preacher" and who has probably been the most influential pastor in the English-speaking world. While this book is obviously the fruit of careful research, it is marked by a lucid, pleasing style and should appeal both to ministers and laymen. The approach is sympathetic rather than critical and the

young author has interpreted the mind of his subject with insight and skill.

In the opening chapters the author deals with the Call of the Church, and The Years of Preparation, with special attention to Robertson's military interests and his experiences at Oxford. Subsequent chapters reveal his deep social concern which found expression in his ministry to the poor, the laborers and the wealthy. His struggles with loneliness, feelings of indecision, ill health and the "barbs of his critics" are described with understanding insight. The author portrays Brighton as "The Town of Vanity Fair." There is a chapter on "The Minister with the Poets."

From a homiletical point of view the two most helpful chapters in the book deal with "The Groundwork of the Sermon" and "The Art of Preaching." It was Robertson's custom to preach a practical and hortatory sermon at his morning service and to give an expository lecture on some passage of Scripture in the afternoon. He attempted to preach suggestively rather than exhaustively. This was his method: "He felt; he thought; he spoke; he acted." He had a complete theory of his work, covering Biblical, doctrinal and ethical emphases. Most of his sermons contained two main points and were characterized by "dialectic strength and imaginative charm." His discourses were marked by rhythm, fervor, a direct style and colorful illustrations.

There is a moving chapter on the death of Robertson. The book ends with an appraisal of his lasting appeal as a preacher. All in all, this is a thoroughly rewarding study. The author is minister of the First Presbyterian Church of St. Charles, Missouri, and is a son of Professor Andrew W. Blackwood, Sr., of Princeton Theological Seminary.

J. C. P.

Sermons

Of Guilt and Hope by Martin Niemoeller. Philosophical Library. 79 pages. \$2.00.

Since this book contains two sermons, a letter, and an interview, it first impresses the reader as being characterized by a singular lack of unity. This, though, is more apparent than real. The title of the volume is that of the first sermon which deals with the same thought about which all the material in the book clusters. On the page opposite to this title sermon we find the following words: "The guilt of the German people exists, even if there were no other guilt than that of the six million clay urns, containing the ashes of burnt Jews from all over Europe." The subject of the four sections of the book is the past guilt of the German people and the grounds of their hope for the future.

Pastor Niemoeller can not be called a great preacher. He does not seem to be able to get away from the rather remote, ultra-ecclesiastical terminology of German confessionalism. Nevertheless, this little book is of considerable value. It may have been published for the purpose of explaining more clearly to the American people the author's position in regard to the sins of his mother country. Pastor Niemoeller has

(Turn to next page)

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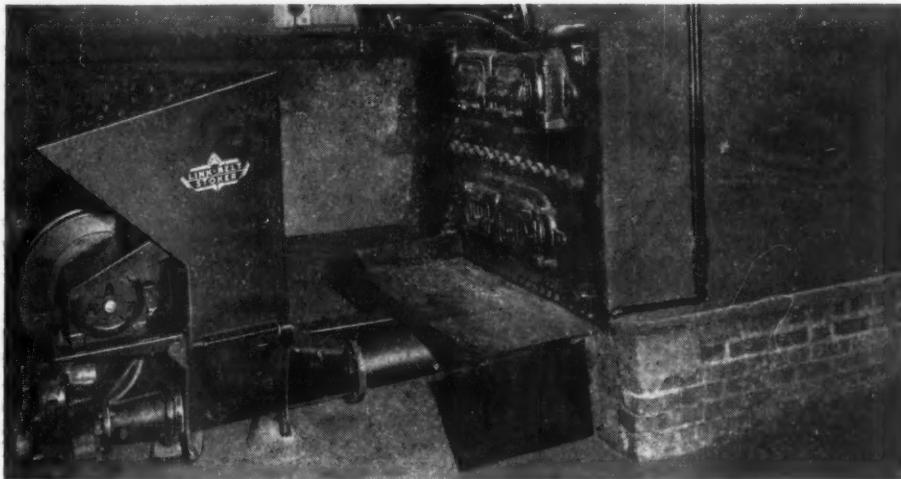
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Book Reviews

(From page 61)

been criticised in some quarters for failing to recognize some of the most flagrant crimes of the Nazis. In the material published in *Of Guilt and Hope* there is no soft-pedaling of the sins of Germany against mankind.

Thirteen pages are devoted to a letter to his brother, Rev. Wilhelm Niemoeller, Bielefeld, Germany. The subject of this epistle is the plan which should be followed in the reorganization of the Evangelical Church in Germany. Here the attitude seems to be tolerant, intelligent, and Christian. The interview with Niemoeller, "Taken by an American Army Chaplain" is apparently included in order to explain Pastor Niemoeller's attitude toward Hitler and his cohorts, as well as to tell something of his experiences with them. It is an illuminating piece of writing.

In some cases the translator could have improved the style by expressing the author's thoughts in a more idiomatic English.

L. H. C.

Sermons on the Way of Life by Harry F. McGee. Moody Press. 143 pages. \$1.50.

The seven sermons in this volume were preached to soldiers by a chaplain who served for more than two years on a number of fronts, including North Africa, Italy, and Germany. He was for four months at Anzio beach head and received the Purple Heart decoration for shrapnel wounds received there. One of the sermons is entitled The Lost Chord of Gospel Preaching. This minutely outlined discourse has three main heads: The Importance of Repentance, The Nature of Repentance, and the Process of Repentance. The theology, the style, and the general approach of this sermon, which is typical of the rest of the contents of the volume, are much more characteristic of the preaching of a generation or two ago than they are of that of today.

The sermon bearing the caption of Son, Remember begins as follows: "I am going to have to bring you a message this morning that I would rather not have to preach. My subject is one which deals with the awful fact and place of hell. The mere thought of hell hurts me to the quick, but the portion of Holy Writ to which I shall go for the sermon background and text is just as divinely inspired as the rest of Scripture." The passage to which Chaplain McGee goes for this background is Luke 16:19-31 and he proceeds on the assumption that the purpose of the Parable of Dives and Lazarus is to explain "practically all that there is to know about hell."

Another sermon is primarily an explanation of the author's views concerning the unpardonable sin. This sermon like Chaplain McGee's six other discourses contains considerable exegesis which is open to question. The work is introduced by a rather lengthy and inclusive dedication, a three-page preface by the author and an introduction by H. A. Ironsides. Each of the sermons is preceded by a personal note concerning the message which follows.

L. H. C.

Rendezvous With Eternity by Howard Lincoln Stimmel. Abingdon-Cokesbury Press. 123 pages. \$1.00.

In six chapters, clearly and simply written, the minister of the Methodist Church at White River Junction, Vermont, gives us an orderly exposition of the best that has been thought and said on the great hope of our faith. The first three chapters deal with the foundations, the nature and the relevance of immortality. The fourth chapter is entitled The God of All Comfort. The fifth chapter is on the Resurrection. The final chapter raises the question of whether we should desire immortality. In the last few pages the sources of many apt quotations are provided.

In all this is a most praiseworthy little book, a most valuable summary for all who are interested in the Christian doctrine of a future life. Ministers would profit from its reading in the treatment of their Easter theme. It should take its place, too, among those books which comfort and sustain the bereaved.

F. F.

Christmas Messages by George W. Truitt. Moody Press, Chicago. \$1.00.

"With the returning of Christmas and New Year Season, when renewed emphasis is given to friendships both old and new, let me have the pleasure of sending you the friendly and time-honored Wish: 'A Merry Christmas and a Happy New Year.' May you and all of yours be given the highest satisfaction of this Good Will Season, and may such satisfactions abide with you and be multiplied unto you, through all the unfolding future." Thus opens one of the annual Christmas messages prepared for his congregation by George W. Truitt, one of the leading Baptist preachers of the South, covering a period from 1929 until 1943 just preceding his death. They thus cover an important period in the life of the world. These messages deal with the sentiments of Christmas — friendship and family gatherings, joy and happiness, giving and sharing, the manger and the angel chorus, peace on earth and good will, and the deeper religious and spiritual meaning of Christmas. The latter part of the book covers the years of gathering clouds and beginning of the war so they grapple with the problems of the message of peace in time of war. They are not content with tender family gatherings and happy children in the midst of stark want. Much of the book is conventional but some of it rises in brilliant passages to challenge in vital Christian truth in unique and gripping appeal. For instance: "Realizing that we are so bound together in the bundle of life, that the hurt of one is the concern of all, and that the welfare of all should be the concern of each, may we worthily know that it is not enough to rescue some injured traveller on life's Jericho road, but we are also inviolably bound to make the road safe for every traveller."

M. T.

Devotional

In the Secret Place of the Most High
by Arthur John Gossip. Charles Scribner's Sons. 210 pages. \$2.75.

The subtitle is "Some Studies in Prayer." The author, a distinguished Scotch preacher already well known through several books of sermons, pours out his thoughts on the Christian's devotional life from the long experience of his years. Dr. Gossip's style is unique, reminding the reader of a rushing, tumbling mountain torrent. His nine chapters treat prayer from different approaches, for example, confession and adoration. He has evidently read widely among the mystics and states frankly his own likes and dislikes. At the end he pays a glowing tribute to Brother Lawrence.

While in no sense as orderly as Fosdick's famous study of prayer a generation ago or as philosophical as Buttrick's more recent treatment, Gossip's book will take high rank because of its passionate earnestness. The author has put himself into the pages.

F. F.

Prayer and Worship by Douglas V. Steere. Association Press, New York. Seventy-five cents.

Christ's Pathway to Power by Owen M. Geer. Abingdon-Cokesbury Press, Nashville. Twenty-five cents.

Christian Teachings for Personal Living by John Calvin Slemp. Judson Press, Philadelphia. Forty cents.

Here are three smaller books dealing with personal Christian living in various phases which can be used effectively with young people. The first is one of the Hazen Foundation Books on Religion. It deals with inner personal religion combining the contribution of the medieval saints with an understanding and appreciation of modern psychology. After the introductory chapter which explains this basis come two on private prayer, one on corporate worship, and a final one on devotional reading directing one to the scriptures and the great religious classics of the past. Chapter One will be too deep for young people and the style of reading of the closing chapter may not appeal to them, but the major chapters certainly will prove basic.

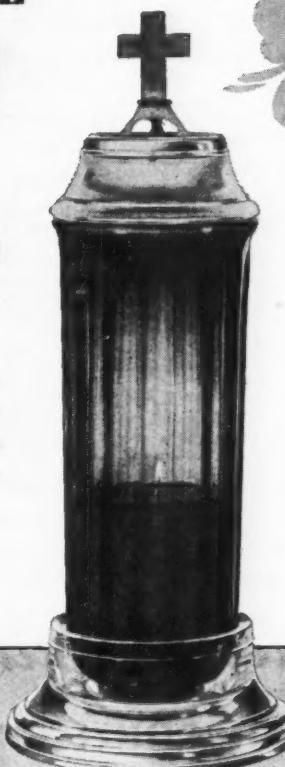
The second book deals with evangelism and the inner personal life. It assumes that repentance is definite and is based upon certain areas of life upon which the conscience has been aroused. Instead of the drinking, dancing, and thereafter emphases of the other evangelism it would direct us to rousing the conscience on social issues as pacifism and race relations. While this is the major emphasis the book does not neglect prayer and fellowship.

The third book is the most comprehensive and deals with the more conventional topics of personal religion. Beginning with a consideration of sin and spiritual need, repentance and faith, and conversion, it goes into the aspects of vital Christian living, ending with a conclusion dealing practically with the actual habits which build that life.

M. T.

(Turn to next page)

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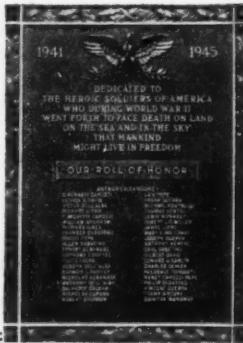
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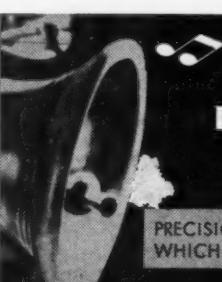
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Book Reviews

(From page 63)

Theological

Does God Exist? by A. E. Taylor. The Macmillan Company. 172 pages. \$2.00.

If this reviewer is able to comprehend the logic of the late Edinburgh professor of Moral Philosophy, it would seem that he has made out a very good case for the proposition that God does exist. Unfortunately the book, while erudite, is ponderous and most uninteresting. The English style is anything but lucid. Sentences are long and very involved, e.g., "The authority which men of moral principle ascribe to conscience is no mere impressive panoply of borrowed trappings with which imagination tricks out and glorifies an insignificant reality, much as the commonplace figure of Louis XIV was magnified into apparently heroic proportions by high-heeled shoes and towering periwig: it is intrinsic, part, as Butler says, of the very 'idea' of conscience." (p. 120).

The absence of chapter headings and a general index further handicap the usefulness of the book. The extended footnotes, not always entirely pertinent to the main theme, makes the reader's task more cumbersome. In the bibliography at the end, the absence of almost any but English names betrays his limitations. It is difficult to see why the publisher should use up labor and materials in the publication of this book in a time of shortages.

S. L.

The Abolition of Man by C. S. Lewis. The Macmillan Company. 61 pages. \$1.25.

In this little book the author of *The Screwtape Letters* makes a forceful and original plea for the doctrine of objective value. He shows the fallacies involved in maintaining there is no rapprochement possible between an essentially subjective realm of value and an objective world of fact. He maintains that there is an objective Way or Law or Tao which demands a response. This Way may be defined as Traditional Morality or the First Principles of Practical Reason and is regarded as the "sole source of all value judgments." To deny this is to produce "men without chests,"—the chest being defined in terms of magnanimity and sentiment—and to destroy society. The author insists that "if we are to have values at all we must accept the ultimate platitudes of Practical Reason as having absolute validity." He feels that the attempts to "debunk" and explain away all values as having only subjective reference ultimately leads to explaining explanation away. Such arguments, he believes, result in the abolition of man because they deny that "concrete reality in which to participate is to be truly human."

This is a stimulating and thought-provoking discussion. For many years the author has been fellow and tutor of Magdalen College, Oxford.

J. C. P.

Seeds of Redemption by Bernard Eugene Meland. The Macmillan Company. 162 pages. \$2.50.

This realistic volume is written on the assumption that the prospects for the redemption of mankind will always exist so long as one finds flexibility of mind and an incentive to alter evil tendencies. The author sees "energies of new growth pushing beneath the soil of a world become a desert." He states his thesis as follows: "A situation is right, religiously right, only when force and process yield to the shaping of a sensitive working which can issue in meaning and character." The possibility of the destruction of mankind is frankly recognized but there is also a perception of gentle forces, working like tiny seeds, that may provide the conditions wherein God can work to fulfill our destiny.

Science and industry are regarded as the twin ancestors of man's present predicament. A radical kind of penitence is said to be the only adequate answer to the present situation. The question of science and religion is interpreted as "the issue between the life of power and the life of sensibilities." The author sets forth "the gospel of the sensitive life." God is defined as "a Sensitive Nature within Nature," and the divine activity is expressed in "the power of gentle might," growth and creative advance. To recover stature both in ourselves and in our art is the basic need of our times.

The most damnable sin of the modern church is mediocrity, says this author, and many of us who are pastors will agree with him. He insists that a moderate, safe and sane faith is Christianity with its wings clipped. The church's one consuming task in the new age is "to help its people to participate in the growth toward world consciousness to the end that it may issue in a world culture." "The chief end of man (is) to glorify God, the creative workman, through the fulfillment of his creation."

There are chapters dealing with subjects such as Spirit, Sin and Redemption, Suffering and Significance, The Creative Character of Our Age and New Imperatives. Dr. Meland's indebtedness to the philosophies of A. N. Whitehead and Henry N. Wieman is apparent. There are fine passages here and there in this volume that reveal that this author is both a poet and a philosopher. This is a book that will appeal to the thoughtful reader. Dr. Meland is the author of several books and is Professor of Constructive Theology at the University of Chicago.

J. C. P.

Calvinism in Times of Crisis by G. C. Alders, G. C. Berkouwer, C. Bouma, S. D. Toit, and H. G. Stoker. Baker Book House. 134 pages. \$1.50.

The volumes contain the addresses delivered at the Third American Calvinistic Conference held at Calvin College and Seminary, Grand Rapids, Michigan in August, 1946. The book will appeal to those who believe that a God-centered faith of Calvinism should be preached as a solution for the many problems of today.

The book is divided into two parts. Part One includes the five conference (Turn to next page)



DARKNESS OF THE SUN

by Richard T. Baker

WHAT REALLY HAPPENED TO THE CHURCH IN JAPAN DURING THE BLACKED-OUT WAR YEARS?

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What did happen to Christianity in war-time Japan? How did the Japanese empire builders use the Christians of Japan, Korea, China, and the Philippines to further their nationalistic ideologies in the Orient? Was there any freedom of religion in Japan? Were the churches coerced and persecuted by a fanatical state? Is it true that Kagawa said the things he was reported to have said?

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THE AUTHOR

As a correspondent and assistant editor of *World Outlook*, the author has covered news development in 44 countries. It was in this capacity that he went to Japan; his studies made between 1937 and 1946 form the basis for *Darkness of the Sun*.

THE CHAPTERS

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Book Reviews

(From page 65)

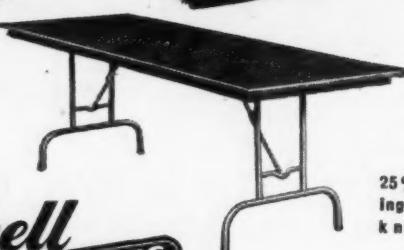
addresses. Dr. G. C. Aalders of Free University, Amsterdam discusses the relationship of Calvinism to spiritual freedom. The Rev. S. du Toit of the Theological School of South African Reformed Church in Potchefstroom, South Africa shows the dangers of Communism to this faith. Professor H. G. Stoker of the same school shows the relationships between current scientific outlook and Calvinism. Professor Gerrit Berkouwer of the Free University, Amsterdam analyzes the relationships between Calvinism and humanism. Finally, Professor Clarence Bouma of Calvin Theological Seminary, Grand Rapids evaluates the position of Calvinism in American theology today.

Part Two consists of conference greetings and memoranda. At this conference were representatives from various parts of the world. Meeting at the same time of this conference was the First Reformed Ecumenical Synod. The former was sponsored by the Calvinistic Action Committee. The Synod consisted of the three Reformed church bodies from three different continents. The Conference had the advantages of having these delegates present who appeared as speakers at the Conference. The volume is concluded with the resolutions passed by the Conference.

W. L. L.

What Is a Man: A Design for Living that Makes Sense by Robert Russell Wicks. Charles Scribner's Sons, New

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shows how the continuous remaking of human nature is the necessity for the life of man.

This book will clarify the questions of many young people who ask a variety of queries about life. It is a book which will stimulate anyone's thought regardless of age. It is a book for our times.

W. L. L.

The Church School

Primary Sunday School Work by Alene Bryan, Sunday School Board of Southern Baptist Convention. \$1.00.

Here is a training course book prepared by the Southern Baptists especially for their own denominational work but of excellent use to any church and Christian education worker, especially those of conservative theology. Miss Bryan, the author, knows primary children in the home, through years of experience in local Sunday school work, and then in travel and denominational supervisory capacity throughout the southland. Primaries include those children of ages six to eight and grades one to three. It is a practical and inspiring book on administration written with the larger department in mind but easily adapted to schools with but one primary class. It covers the entire field considering the child himself, leadership, environment, records and their use, actual teaching, assembly and special programs, counselling and conferences, and relations with the home and other groups.

It is psychological, pedagogical and Christian—dealing with the physical, mental, emotional, social and spiritual characteristics of the primary child and what these mean for the work. It counsels teachers and superintendents to face the child with love, understanding, open mind, and right attitudes. It emphasizes the importance and magnitude of working with primary children, lists the requirements of workers, and gives practical help in setting up a department organization. Treatment of actual teaching is helpful, emphasizing methods but also the personal spiritual life of the teacher. Both regular lessons and such special emphases as stewardship, missions, evangelism, and special days are treated. In fact the whole field of teaching and supervision of primaries is covered.

M. T.

Increasing Church School Attendance by Albert H. Gage. Zondervan Publishing House, Grand Rapids. \$1.25.

Diminishing attendance in Sunday or Church School is one of the most serious problems faced by Christian leaders today. It is to this problem that the author, pastor of the Mount Lebanon Baptist Church in Pittsburgh writes in this book. Its central theme is: "Winning our Church School Membership to Allegiance to the Divine Son of God." Here is a practical manual which attacks a practical problem from the standpoint of wide observation and pastoral experience. It outlines clearly the steps which any church can take and having taken them, according to instance after instance, will find the desired results. In the opening chapter the author points out four underlying facts: 1) Any church, anywhere, can increase its attendance if it really wants to have a bigger school. 2) For every new member enrolled in the

York City. 224 pages. \$2.75.

Dr. Wicks has been Dean of the Chapel at Princeton University since 1928. This is the author's third book, the other two being *The Reason for Living*, and *One Generation and Another*. The book has an interesting jacket. It was designed by the author's son who, while at service in Navy off Okinawa, drew a sketch of the famous scene when Job heard the Almighty speaking out at the whirlwind. From this pencil sketch developed the drawing which serves as a jacket for his father's book.

The major part of this book contains lectures which Dean Wicks delivered as the Rockwell Lectures at Rice Institute, Houston, Texas. The book is divided into six parts. Part One surveys the gifts of man. The author examines the gifts of faith, wonder, growth and revelation. He proceeds in Part Two to show us that we have two futures. In all of us are two natures. Next we are shown that there must be a final dependence in all things. He pictures to us the morality of self-reliance. Here we come face to face with the problems of good and evil. There are no unbelievers in our world. The important question is what we believe. Part Four outlines the entanglements in making a living, in finding a hidden God, in the use of power. He shows the need for the development of responsible individuals. Part Five defines the place of forgiveness in human life. Finally, Dean Wicks shows that "character is nowhere made by escaping from evil, but in the contest with it." In the last part the author

church school, the church will receive, on the average, in two years, a new member into the fellowship of the church. 3) There is a close parallel between the attendance in the church school on Sunday and the attendance in the morning service of divine worship. 4) There is a close parallel between the number who worship habitually in a church service and the number of the members of that church who can be depended upon to pay the bills of the church. This shows the importance of increasing the attendance in the church school. Some of the succeeding chapters show the steps to be taken toward that end, each adequately discussed and plans presented: "Discovering the leaks and stopping them," "Finding the weak places and strengthening them," "A definite campaign for increasing attendance," "Improving the school so as to hold the increased attendance," "Winning for Christ," and "Building the school into the church."

M. T.

Valley in Arms by Earl Schenck Miers. Westminster Press, Philadelphia. \$2.50.

Joel Ames didn't know when he ran away from his apprenticeship to Isaac Strong, the candlemaker at Salem, because he didn't relish a marriage to his daughter, Rachael, that he would meet Gertje Borst and have his heart captured by this Dutch tavern maid at Boston, nor that he would be urged by John Oldham to cast his lot in with the Wethersfield settlement in the Connecticut River Valley. Nor did he think seriously about the menace of the Indians on the frontier until on the way he saw Black Hawk, the Podunk companion of Mr. Oldham, slit the throat of a deer from a distance with a tomahawk and brought thoughts of what could happen to a paleface enemy of the red men. Thus opens the story, *Valley in Arms*, a graphic and realistic historical romance of early colonial days, with the brutally hard work of the frontier, the gruesome frontier warfare with the Indians, and the winning of homes carved out of the wilderness. In preparation for this story the author read the histories, the diaries, memoirs and letters, and traveled on foot over much of the territory described in this book. Here one finds a combination of historical and fictional characters, and an atmosphere from early colonial days which is true to history and faithful to its details. Here one sees embodied in flesh and blood the ideals, goals, and aims of the pioneers which produced the America we have and hold today. You see the fidelity and purpose as Gertje pleads with Joel: "I want to go, Joel. I want to help you plow and plant and hoe and build. I want to have a share in every part of it."

M. T.

It is usually an easy matter to bear the other fellow's burden.

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GOD SEES US ALL THE TIME

Paul Vincent Carroll wrote a real play, *Shadow and Substance*.

The priest and the schoolmaster could never understand each other. They always clashed, and the sparks flew. Brigid, the housekeeper for the priest, was usually caught between the clashes.

She understood both men, she loved both. She was hurt both ways when they clashed. One day the schoolmaster poured out his reasons for hating the priest, and Brigid defended both her friends.

"Oh, I know you have the dagger for him because he can hurt and say killin' words," she said. "You see him when he's proud, but I see him when he's prayin' in his little place and the tears in his cheeks."

"You see him when he dines but I see him when he fasts; you see him when his head is up and fiery like a lion, but I see his head when it's down low and his words won't come. It's because of that, that you hate him and I love him."

Then she added these words: "If we could all see each other all the time in big hangin' mirrors, the whole hate of the world would turn into dust"—such words make our hearts stand still.

God sees us all the time, when our heads are up, when our heads are bowed, when we feast and when we fast—is that why he loves and forgives? Is that what Jesus meant by loving our enemies? Joseph Fort Newton in *Live, Love and Learn*; Harper & Brothers.

WHAT DO WE HEAR?

One day while waiting for a train in Boston, I remembered that there was something being broadcast at that hour in which I was deeply interested, a message of the president or something of that sort. Hurrying up that street I stepped into a radio shop on the chance that others might be listening there to the thing I had in mind. The place was in a perfect hubbub. On opposite sides of the aisle two loudspeakers were going full tilt. One was screaming a jazzy song while the other shouted an inspiring appeal. Two voices were trying vehemently each to put the other down. All the time my right ear was turned to the appeal,

my left ear was filled with the clangor of the jazz. That situation, commonplace enough, easily becomes a picture of life, for in every human consciousness there are two voices: the high voice and the low voice we commonly term them. Each struggles desperately to silence the other. Whenever we face a choice or contemplate some action, the mind immediately becomes involved in a noisy contest, one voice pitted against the other in a fight to fasten our attention and to capture our will power. The outcome of this inward conflict is far from a matter of indifference, for what we call success and failure, heroism and cowardice, honor and shame are nothing more than names we give to the victory of the high voice or the victory of the low voice to the depths of the human mind. Carl Hopkins Elmore in *Quit You Like Men*; Charles Scribner's Sons.

CHRIST-FILLED LIVES

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.—Galatians 2:20.

Paul meant exactly what he said, "Christ liveth in me." This concept is a bit difficult for our minds to grasp. Yet many are prepared to say that Christ continues to be formed in human hearts.

When Eugene Debs was imprisoned as a conscientious objector, he became interested in a negro prisoner who was said to be incorrigible, devoid of a spark of goodness. Since he would not speak to anyone, Debs started his campaign of kindness by leaving an orange on the negro's bed and going off without a word. In spite of many rebuffs, he gradually penetrated the hard exterior of the man and the two became fast friends. Years later at the news of Debs's death, the negro, now a useful citizen, made the discerning comment, "He was the only Jesus Christ I ever knew."

Most of us have been more fortunate. We have known many Christ-like people in whom Jesus lived. As our meditation recalls them to memory, we see Christ in their hearts and, with Mary before the empty tomb, we exclaim, "Master." From *The Fellowship of Prayer*, Issue by Vere V. Loper; Commission on Evangelism and

Devotional Life of the Congregational Churches.

WHAT WOULD A CHRISTIAN DO?

If one is prejudiced against Jews, Gentiles or Negroes, he may blame it on his surroundings; but it is within his power to overcome his prejudice. The Christian is not a slave to his environment. There are moments when every individual is responsible only to God.

The ambulance driver in South Carolina who refused to carry an injured woman to a hospital solely because she was a Negro, stood then and there in the presence of God and was responsible only to God. It did not matter what the current practices were. A human being had been struck by a car and was suffering. A higher loyalty than that of his company called that driver to duty. If he had been a real Christian, he would have responded to the will of God. It was wholly within his power to help a dying woman, a child of God. If the driver and his associate had believed that saving the life of a Negro woman was as important as saving the life of a white woman, they could not have left the Negro there to die when their attention might have saved her life. In a case like that, the Christian would never debate the question, "What will happen to my job?" The Christian would obey God and trust him for results.

If the Christian will act in those areas where he has complete control, the power to act will grow, and he will be able to act on his beliefs in more dangerous zones. Benjamin E. Mays in *Seeking to Be Christian in Race Relations*; Friendship Press.

SINGING ABOUT IT

John Hutton used to tell how once, at a great gathering in Yorkshire, he had hardly started on his sermon, when a miner leaped to his feet, and led the congregation in the Doxology. Whereat my friend, as he put it, "sank like a punctured tire" and took some time to get upon his way again, for we Scot preachers do not like such interruptions. At the close, the man apologized, explaining he had only been a Christian for some months. I used, so he went on, to drink, to knock the wife about, to pawn the furniture, and now it is all so gloriously different. I can't sit still, want to get up and sing about it. Asked how he fared down the pit, the man said that, of his particular lot, only he and one other professed Christianity, and the others quiz us daily. "What do

(Turn to next page)



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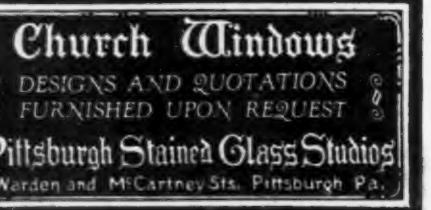
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(From page 69)

they ask?" "Oh, well, yesterday they said to us, 'You don't really believe that yarn about Jesus turning the water into wine; now, do you?'" "And what did you say?" "I said I am an ignorant man; I know nothing about water and wine. But I know this—that in my house Jesus Christ has turned beer into furniture! And that is a good enough miracle for me!" Arthur John Gossip in *Experience Worketh Hope*; Charles Scribner's Sons.

BY OUR VERY DOOR!

Down by the Ohio river, near Louisville, Kentucky, you may see the charred ruins of what was once a beautiful home. Think of it—one of the great rivers of the world rushing by, carrying enough water to extinguish a thousand such fires, and yet two lonely chimneys and a black heap!

Is it not a parable of life? Next door to us is a church; in daily contact with us is some true saint of God; Christ himself is "closer . . . than breathing, and nearer than hands and feet"—yet within us rage consuming fires of temper, jealousy, and impurity. Sin burns on, while "his mercy flows, an endless stream," by our very door! And, lo, we have only "ashes for beauty" because we do not appropriate it! From *To-Day*; Issue by J. Calvin Reid; The Westminster Press.

REPORTS DANISH STATE CHURCHES LOSING GROUND

Seattle, Washington — Harold V. Jensen, pastor of the First Baptist Church here, who recently returned from a trip to Denmark, said, "the beautiful, tax-supported churches" built by the Danish government "stand virtually empty."

"The state churches of Denmark," he said, "certainly are a great argument for the separation of church and state."

Dr. Jensen asserted that the government-built churches are used mostly for baptisms, marriages and burials, "because only from 40 to 50 persons attend services."

"There is a group of smaller, evangelical churches, not tax-supported, which are vigorous, but which pay a big price for their existence," he added. "They must pay taxes to support the state church and support their own as well. And the state churches refuse to let the other church bodies use their buildings. This narrow view of the state-church leaders is not shared by the Danish people."

—R.N.S.



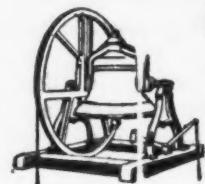
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EXCAVATORS DISCOVER ANCIENT MONASTERY

Jerusalem—Excavations made in connection with the widening of the Wauchope Road in the security zone here have led to the discovery of what is believed to be a Byzantine monastery dating back between the fifth and seventh centuries.

The digging revealed a range of small, cell-like rooms paved with mosaics. Remains of what appeared to be workshops were also discovered as well as some pieces of pottery stamped with crosses.—R. N. S.



"So built we the wall."

When the wall of Jerusalem was rebuilt under the leadership of Nehemiah, each of various groups performed its own part of the work. "And all the wall was joined together . . ."

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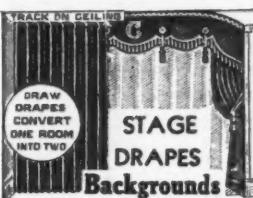
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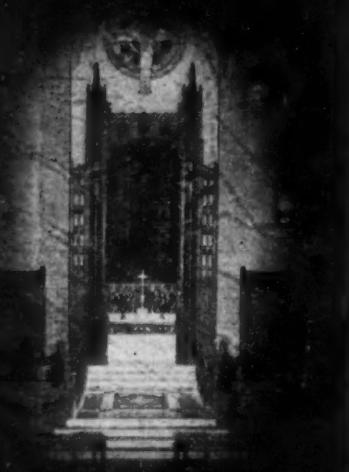
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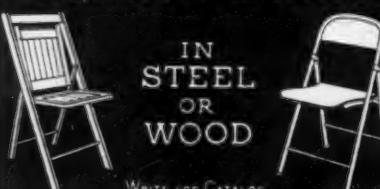
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Church as Trust Beneficiary

By Arthur L. H. Street

THE right of a church to require an accounting by testamentary trustees, under a will designating the church as a beneficiary, was upheld by the New Jersey Court of Chancery, despite the fact that the church had not complied with certain conditions upon which the gift to the church was made. (Presbyterian Church of Flemington v. Plainfield Trust Company, 52 Atl. 2d, 400.)

The will, after making other gifts, left the remainder of testator's estate in trust for the payment of the annual income to the plaintiff church, so long as the church should meet certain requirements. One condition was that the income should be so paid "only in those years in which there has been held in said church regular church services each and every Sunday morning of the year, and that there shall be held regular evening services at least forty Sundays during the said year." It was required that the pastor and the clerk of the church certify in writing to the performance of the condition. In any year in which the condition was not met, the income was to go to a Presbyterian sanitarium in New Mexico. And on failure to meet the condition for ten years the church was to forfeit the legacy.

Within three years after testator's death, the church sued to require the executors and trustees to account for their administration of the estate and the trust. The executors and trustees challenged the church's right to an accounting because it had not complied with the conditions upon which the legacy was made, in any one of the two or three years that had elapsed since decedent's death. Ruling against that contention, the Court of Chancery said:

"It is perfectly evident that the testator desired his trustees to maintain the principal of the trust unimpaired until perchance the contingent legacy of income to the complainant"—the church—"should be discarded by the complainant voluntarily or in consequence of the specific delinquencies mentioned in his will. The interest of the complainant in the residuary trust is coextensive with the obligation of the trustees to retain and preserve the" * * * the trust principal. "It is hazardous to conjecture, much more so to resolve, that the complainant will never be eligible to receive the annual income from the trust in

(Turn to next page)



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Church as Trust Beneficiary (From page 72)

the future. Many commercial, social, fraternal, and religious associations were obliged to suspend their operations and functions during the late economic depression and during the period of the recent war. With a fresh recollection of those abnormal conditions, it is fantastic now to conclude that such organizations and societies will not resume their former activities. Moreover, the trust is for a religious or charitable purpose. The averment that the complainant has at present no recognizable and substantial interest in the decedent's estate is frivolous."

MINISTER HELPED EXCAVATE GOLD SLABS

Minneapolis, Minnesota—A veteran Presbyterian minister reported here that pure gold slabs worth \$200,000,000 which he helped excavate from Gink Tut Ankh Amen's tomb may soon be used to stabilize Egypt's currency.

The minister is Dr. John O. Kinnaman, 80, Long Beach, California, a Bible archeologist, who claims to be the sole surviving member of the ill-fated expedition which in 1922 discovered the entrance to the burial place of Egypt's famous boy monarch, interred in the Theban hills 3,675 years before.

In addition to the gold hoard, Dr. Kinnaman and other archeologists extracted precious gems valued at \$1,500,000, which crusted the burial robes of the mummified king.

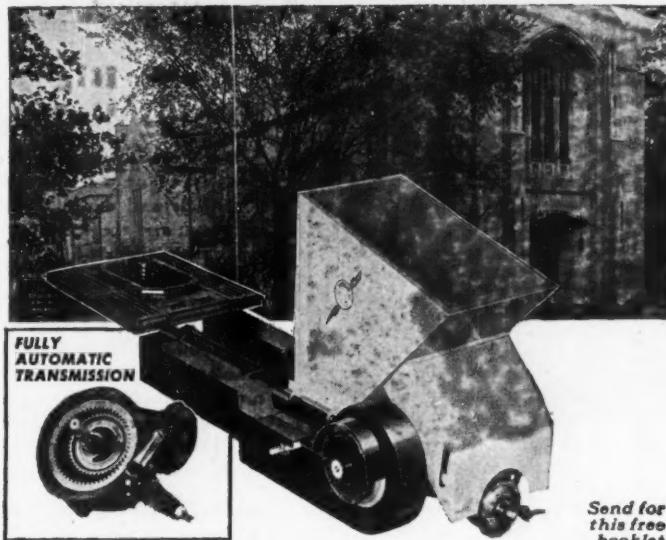
The mummy, golden coffin and chariot were convoyed back up the Nile valley by a regiment of British soldiers, and came to rest in the British museum in Cairo, as permanent property of the Egyptian government.

Egypt is now considering utilizing the vast sum of gold as a bulwark for its tottering economy, Dr. Kinnaman said.

Dr. Kinnaman is official lecturer in the United States for the Palestine Exploration Fund of Great Britain.

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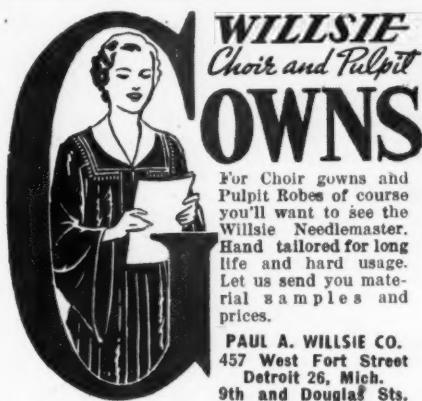
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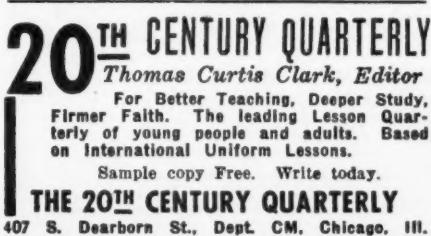


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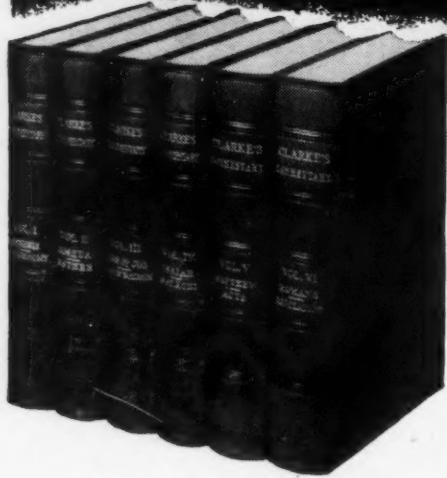
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A Church Scrap Book

By Paul J. Gilbert*

THE first day that I entered college about a half century ago, I began to keep a diary, the latest entry in which is a brief notation of the principal incidents of today, August 28, 1947, including the writing and sending out of this article to *Church Management*.

Needless to say the practice has been found to be worth while even though its value alone consisted in recording, in scarlet ink, the date and subject of sermons, addresses, talks, etc., delivered, thus sparing my various audiences the boredom of unconscious repetitions.

Other records than that of the diary were soon begun and kept systematically throughout the years, usually in loose-leaf form, under the respective headings or classification of Finance, Literature, Music, Health and Hygiene, etc., all in chronological order so that the information designated in each volume is quickly available. For example, in a few seconds, I can produce for comparison the records of the increase or decrease in income and expenditures for the past forty-five years, including the various important enterprises financed by the money.

Later, as six children duly assumed their places in the life of the manse, their mother started a diary for each child in the form of a scrapbook which became a record of early characteristics, "brilliant" sayings and accomplishments, with snap-shots galore punctuating the scenes, together with S. S. programs, day-school events, picnics, concerts, early and late newspaper clippings as life's activities became enlarged—all the way from the cradle, up, to and through college days without a let-up until the longer absences from the old family circle began with marriage and the inauguration of each new home. Then, as the grandchildren arrived on the scene, each scrapbook diary was begun by the parents whose record is still kept at the manse to become, eventually the parents' particular property, a visual record of the good, old, happy days that have passed altogether too swiftly.

Quite recently when, as a still active member, I had occasion to refer to some unique and valuable church program which had been used a number of years ago, and copies of which had disappeared "in the shuffle," I became acutely aware that despite my habit

*Pastor of Presbyterian Church, Sheldon, Illinois.

of diary keeping, I had failed to keep one of each for the church itself, or rather for the churches, that I had served over the years. I realize now that it would be of very great value had I taken the time to file in chronological order various programs, window-cards, post-card announcements, snap-shots, letterheads and similar matter, as I had done with my church bulletins—and with the photos and post-cards and advertising matter of a world tour taken in connection with the Smith-Robbins Men and Religion Forward Movement in 1913.

Had I kept such a church scrapbook, after the manner of the personal diaries of myself and the other "mansites," not only would they prove to be of value at this time to myself, but possibly to some younger minister who could profit by the suggestions and methods of a minister of his preceding generation.

Therefore, I duly exhort the younger generation of ministers to begin at once the keeping of a church scrapbook, even though they have not the courage to undertake a diary, and having begun, to resist courageously all temptation to neglect it. Then, someday, I predict that you will be inexplicably thankful that you took this suggestion from an old-timer who finds an ever-increasing zest in the ministry and, of course, in the fellowship of Christ.

CANADIAN SYNOD DISCUSSES CHURCH UNION

Saskatoon, Sask.—Greater progress has been made with the United Church of Canada in conversations looking toward union than with any other denomination, the executive committee of the General Synod of the Church of England in Canada was told here by Bishop John Lyons of Ontario, chairman of the committee on union.

Bishop Lyons declared that the Anglican Church is not looking forward to union with any particular church or denomination, but rather to the "reunion of Christendom." Little or no progress has been made in conversations with Presbyterians and Baptist communions, the meeting was informed.

The committee set up by the Synod to establish a church paper was instructed to confer with the General Board of Religious Education on means of financing a publication which would be "national in scope and which would serve as a medium for the views of the church and the information of its members." It was stated that neither of the existing periodicals, *The Anglican Outlook* and the *Canadian*



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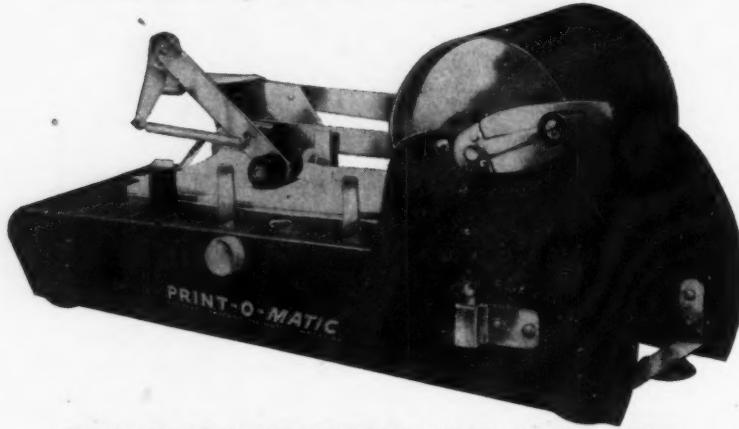
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Churchman, were national in scope.

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Council, which declared that 22,000 Chinese in Canada "are deprived of normal married life" because Canadian law did not allow them to bring their wives to this country.

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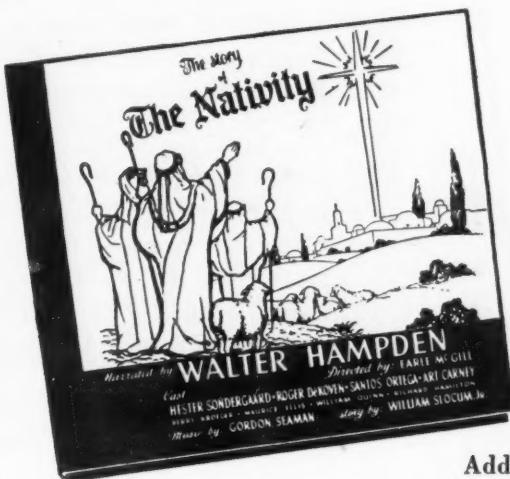
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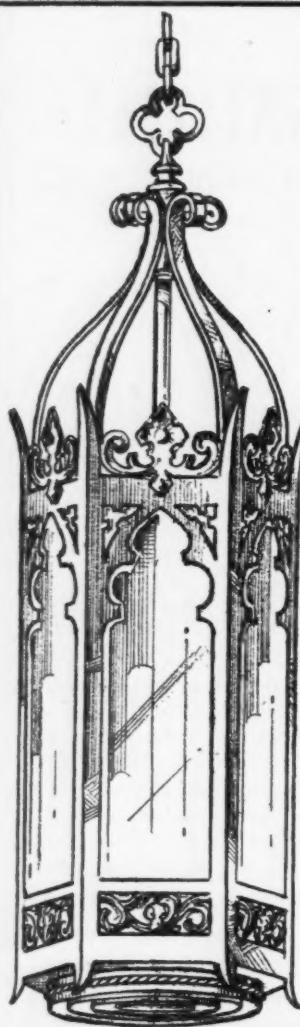
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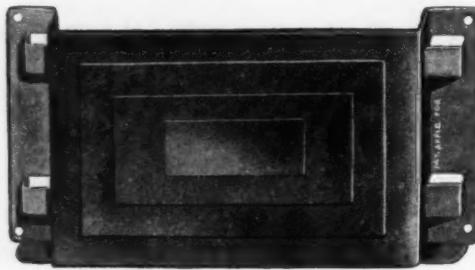
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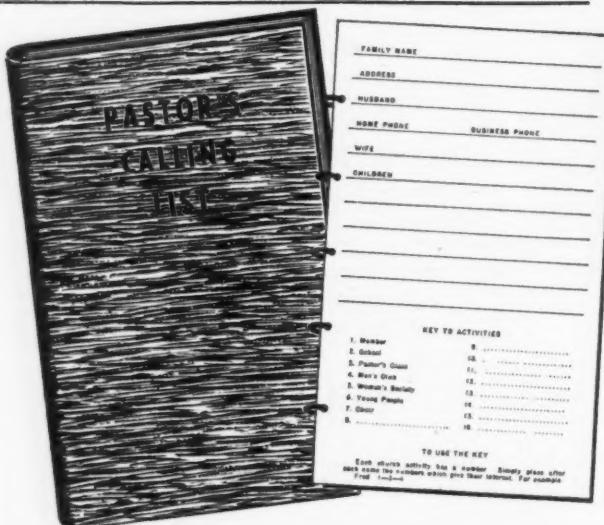
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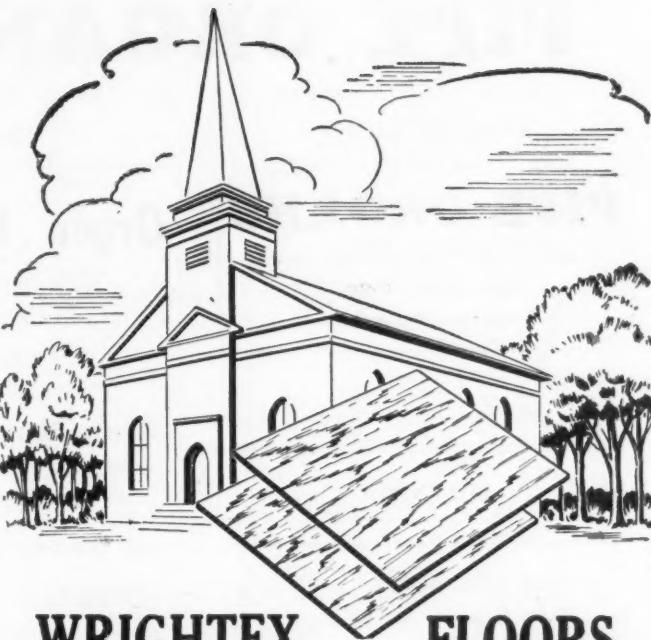
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Mr. Jackson and the advisory board will welcome cooperation of all churchmen who are in sympathy with the purposes of the foundation. You will need the help of the foundation. Write your ideas to Rev. C. E. Jackson, Christian Athletes' Foundation, 17 North B. Street, Fort Worth, Florida.

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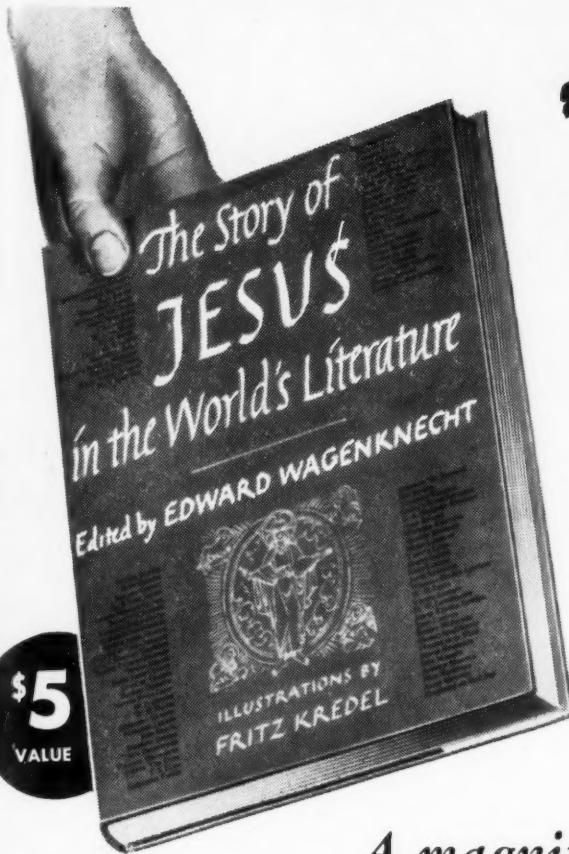
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